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THE BIBLE CHAMPION

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EDITORIAL

The Bible and Human Reason

IN my unconverted days it used to please me to consider myself a *rationalist;* but as I see it now, *irrationalist* would have been the appropriate designation. For now I am a true rationalist, in that I firmly believe man's reason was given him by his Creator as a means whereby he may distinguish truth from error, right from wrong, things beneficial from things harmful; as a means whereby he may take cognizance of objective facts, weigh evidence, draw conclusions, and foresee the consequences of his own actions and those of others.

When, therefore, I speak of a *rationalist,* I mean one whose opinions and actions are determined by *reason* (Isaiah 1:18) rather than by impulse or prejudice; though I am aware that even the most reasonable and prudent of men do many things without consulting their reason, and many things contrary to the voice thereof.

It is very common nowadays, and in certain quarters, to attribute to the human reason powers and capabilities that it does not possess; to exalt it to the place of supreme authority, and even to invest it with the property of virtual infallibility. But they who do this are not *rational.*

For, to begin with, the term "human reason" is purely an abstraction. In reality there is no such thing. What really exists is a vast number of individual human beings, each endowed with a reasoning faculty, which, so far as one can judge, is of the same general character in each, though differing much in quantity and quality in various individuals. A man can really know nothing about any human reason but his own; and even as to that, there are mysteries he cannot comprehend.

So we should exercise care that we do not, on the one hand, attribute to the human reason, either in the abstract or in the concrete, powers and properties it does not possess, and that we do not, on the other hand, fail to use it honestly and be guided by its conclusions in matters of the highest moment, matters upon which depends our individual well being both for time and for eternity.

Now the most important question upon which a man's reasoning faculty can possibly exercise itself is that which is indicated by the title of this paper, and which may be put more definitely in this form: *Is the Bible of Divine Authorship,* or *human? Is it* (to adopt the words used by Jesus Christ in another connection) *"from heaven or of men?"* This question is very definite. It is certainly just such a question as is suitable to the exercise of the human mind; and surely it is of towering importance, seeing that eternal consequences of weal or woe hinge upon it.

Doubtless to nearly all who may read these lines the question proposed above has been definitely settled, insomuch that they are confident nothing could shake their conviction that the Bible *is* of Divine origin. And it is likely, too, that this conviction came to them, as to myself, suddenly, by an act of direct perception, not by a long mental process of first assembling, and then investigating, and finally drawing conclusions from, the pertinent facts and evidences.

Nevertheless, the reason cannot be put aside as having nothing to do with the matter. Nor should it be put aside; for if the thing directly perceived be not *reasonable,* if it cannot stand in the light of facts that are accepted as true, and that bear upon the question, then the conclusion must ever be doubtful.

And, on the other hand, when the whole question has been carefully examined, and when the reason has brought it to the test of the available and pertinent evidences, drawn from the observation of nature and of human life, and has found it to be in full agreement therewith, then the conviction becomes a cer-

tainty, and will stand unshaken in those times of stress and trial that come to all.

Now I have it to say that by the use of my own reason (such as it is), I have arrived at the conclusion that the Bible is truly the Word of the living God, and should therefore be by all men received, believed, reverenced, and obeyed. Consequently, when I hear one say that the doctrine of the inspiration of the Bible is "contray to reason," or that it contains statements which it is "impossible for the modern mind to believe," my conclusion as to the one thus speaking is that either he has not examined the evidences whereby the question should be decided, or else his "reason" is of quite a different sort from my own.

Moreover, when I look around me, and note the men who have manifestly been endowed with the very highest powers of reason, as Sir Isaac Newton, Lord Bacon, Lord Kelvin, Fereday, Gladstone, Browning, and a host of others, worthy to be named in their company as men of towering intellect, I can but *reasonably* conclude that the inability of "the modern mind" to believe the statements of the Bible, or any of them, is evidence that there is something seriously amiss with it. For the reason, rightly used, *must* lead to the acceptance of the Bible, and to the acknowledgement of the God of the Bible, therein revealed in the person of Jesus Christ; and this is what I will attempt to show in this editorial.

And the converse must also be true, namely, that by the acknowledgement of the Christ of the Holy Scriptures, a man proves that his God-given reason has been put to its highest use. I commend therefore the saying of Robert Browning: "I say the acknowledgement of God in Christ, *accepted by the reason,* solves for thee all questions in the world, and out of it."

DISTINCTIVE MARKS OF ORIGIN

Let me, in the first place, call attention to the fact that every work of man, everything fabricated by him, every product of his brain and hand, of whatsoever sort it be, bears upon its every part, marks which unmistakeably declare its human authorship. So, likewise, every work of God, every creature of His, every object in nature down to the tiniest thing that the high power microscope can reveal, has unmistakeable marks of origin that proclaim its Divine authorship.

Therefore, a person of ordinary intelligence need only to examine an object, whatsoever it be, with sufficient attention thereto, applying appropriate tests when necessary, in order that he may be able to decide, and with absolute certainty, whether it was made by God, or by man.

For example, the most cleverly made artificial flowers could not be mistaken for real or their authorship be deemed a matter of any uncertainty whatever, by anyone who should examine them carefully. And the very best of imitation gems can be distinguished with absolute certainey from real ones; and so likewise with everything else in the world. This is a universal rule, and hence it applies to *books* as well as to other things.

It follows, then, that if the Bible is of human authorship, like all the other millions of books in the world, it will show in every part of it the distinctive marks of its origin; it will exhibit, in a word, the same distinguishing characteristics that are plainly observable in all other books.

But if, on the contrary, it be not of human origin, if it be of God and not of man, then it will be lacking in the marks that inhere in all human productions, and it will, moreover, exhibit characteristics possessed by no other book, and of such sort as to distinguish it from all human books, and mark it plainly as a work of God.

It should be remembered, however, in this connection, that people are often deceived in matters of this sort. *But they need not be.* For when a man accepts what is spurious, or rejects what is genuine, it is because he has not taken the trouble to examine the matter, and to exercise his reason thereupon. This will explain why many in our day do not accept the Bible as the Word of God.

But apart from that, it is one of the commonest infirmities of human nature, that a man will believe what he wishes to believe; in other words, that his verdict is not controlled by the reason, but by the *will.*

Now the acceptance of the Bible as the Word of God involves consequences of the most radical sort, and consequences from which the natural heart shrinks back. And this is why the Bible is so generally rejected by the "modern mind." For the modern man is quite the same as the man of antiquity, in that he loves his own way, and is stubbornly determined not to give it up, even at the command of his Maker; and his mind it quite the same as that of the men of old, in that it is wise in it own conceits, puffed up with the pride of its own imaginations, and especially

that it "is not subject to the law of God, neither indeed can be" (Rom. 8:7).

These things being understood, let us proceed to the discussion of our question. The proof available for the decision of it is so abundant, and so clear, even if but a small part of it be considered, as to make me quite confident that any man, who will employ his reason honestly in this inquiry, giving heed to the undisputed facts, and drawing the logical conclusions therefrom, will be thoroughly convinced, as I myself am, that the Bible is, from beginning to end, of Divine authorship, and hence it speaks to the consciences of men with Divine authority.

In the four editorials to follow, I have sought to select out of the abundance of the available proofs such as are admitted by all to be true, and such as are of the greatest evential value. These I propose to group under seven heads, under each of which I will set forth a distinct reason, or set of reasons, whereby I know the Bible to be the Word of God.—*P. M.*

I regard the CHAMPION as making good on its name, and as being a mighty defender of the Faith in these perilous times. The stopping of its voice would be nothing short of a calamity to the cause of truth. The fact that such a large percentage of the clergy are not willing to even read such an outstanding advocate of evangelical faith but emphasizes the *need* of it. Few, if any, of the prophetic messages were popular with those who most needed them, but it was God speaking and the messages were imperishable.—*Rev. Edwin Deacon.*

Yes; There is a Real Difference

DR. FOSDICK'S whole attitude and viewpoint are different from those of the evangelical church, so that we are constrained to say, and that without bitterness, he virtually belongs on the outside, not the inside. Let us note a few of these vital differences.

His viewpoint is that of natural evolution; the church's viewpoint is that of supernatural revelation. With him individual "experience," as he calls it, is the ultimate authority; with the church the Bible occupies that honored place. His chief appeal is to the opinions of "the modern mind;" the church appeals to the Word which it believes is given of God. He is a devotee of human, especially "modern," learning and wisdom; the church refers finally to the divine wisdom revealed in the Holy Scriptures. In rejecting most of the Biblical "phrasings" and "categories," he rejects many of the clearly revealed doctrines themselves; the Christian church accepts as true both the doctrines and the Biblical categories in which they are set. He has adopted the old-time heresy of the economic trinity, so far as can be gathered from his statements; the Christian church accepts the true doctrine of an immanent Trinity as taught in the Bible and set forth in the ecumenical creeds.

Thus the difference between Fosdick and the evangelical church is vital. The two views are antagonistic, and the irreconcilable cannot be reconiled. "How can two walk together except they be agreed?"

If in these circumstanes Dr. Fosdick persists in remaining inside the evangelial fold and having fellowship with evangelical people, he proves, *ipso facto,* that he does not regard his recension of the Christian religion as vital and fundamental. If he did, he would not be pleading for "toleration." Why does he want to remain with people who hold many errors that are so antagonistic to his so-called "experience," which he says comes from the "deepening of his spiritual life?" If, then, he does not look upon his doctrines as fundamental, he is dividing the church on unimportant matters—at least upon matters that he thinks do not make any essential difference. Is that right? In such a case it would seem that silence would be the better part of wisdom; would, indeed, be the only kindly and ethical course. But instead of remaining quiet, he insists on talking, and even sends out the challenge that he has entered upon a "crusade" which he intends to continue.

The evangelical church cannot look with complacency upon the disrupting Biblical criticism which Dr. Fosdick has accepted and which he persists in advocating; therefore, as long as he remains within the organization, and continues his vocalization, he will be a disturbing element, and will justly come under the apostle's rebuke, and injunction: "Now I beseech, you, brethren, mark them which cause divisions and offenses contrary to the doctrine which you have learned; and avoid them."

Christ and the Bible

THESE solemn words of Jesus were addressed to certain of his critics who objected to his claiming equality with the Father as his only-begotten Son.

Here is the question: *Can one logically throw over the Bible and still believe in Christ?* This, of course, is a question only for such as profess to be followers of Christ; others who accept neither Christ nor the Bible are not concerned in it. For all true Christians, who regard Christ as their Court of Final Appeal in spiritual things, the question at once assumes this form, *What has Christ to say about it?* His teaching makes an end of controversy for those who believe in him.

The two storm centers of the religious controversies of our time are Christ and the Bible. And this is as it should be; for they are the citadels of our faith.

As to Jesus, who is he? Is he what he claimed to be, or a trickster and dissembler? The strife of centuries has turned upon this question; for it has been understood all along that if Christ could be disposed of Christianity would vanish into thin air.

And when the controversy has not been respecting Christ it has one way or another centred in the Bible. What is this old Book? Is is what it claims to be, "God-breathed," or is it above the ordinary only by reason of certain venerable associations? Are there any clear characteristics which lift it quite out of the category of common books? Can it be received with absolute confidence as an "infallible rule of faith and practice;" or are those who so regard it no better than fetich-worshipers? Is it the Truth or does it merely "contain" it?

What think ye? Christ and the Bible, these are the two pivotal centres of our religion—and they are so vitally related as to be substantially one. As an ancient Jew, going up to the temple faint and heavy-hearted, felt his confidence renewed by the sight of the two brazen pillars Jachin and Boaz, "strength" and "continuance," so Christ and the Bible uphold our blessed religion. While they remain it is safe. And they shall "abide forever; for the mouth of the Lord hath spoken it."

So then the question, What am I to believe about the Bible? must be finally settled for me as a Christian when I find out what he thought about it. That will determine the matter beyond an if or peradventure; because it should go without saying that whatever was good enough for the only-begotten Son of God is good enough for one who has undertaken to follow him.

He knew his Bible well. He had learned it at his mother's knee; as every Jewish matron was required to teach it to her children. He had committed it to memory in the rabbinical school, as also required by Jewish law. His ready use of Scripture in common discourse shows that he was thoroughly familiar with it.

He believed it. He called it "truth," and "the Word of God." His sacerdotal prayer for his disciples was: "Sanctify them by thy truth; thy word is truth." To say that God's word is truth is stronger than to call it true; and it is a long ways from holding that it "contains" truth, like Bassanio's "three grains of wheat in a bushel of chaff."

Moreover he distinctly and explicitly approved those very portions of Scripture which are most called in question by the destructive critics of our time. He affixed his seal to the story of the Deluge, saying, "As it was in the days of Noah, so shall the coming of the Son of Man be." He believed in the old story of the destruction of the Cities of the Plain by fire and brimstone; in the healing efficacy of the brazen serpent; in the turning of Lot's wife into a pillar of salt; in Jonah in the whale's belly. Thus he gave an explicit assent to these very "fables" which are so abhorrent to the learned critics of these days. He was probably as well advised as most of our Biblical "experts" respecting the real facts bearing upon the question of inerrancy; and, knowing all, he did not hesitate to indorse the entire trustworthiness of even the most vulnerable portions of the Word of God.

Not only so, he required those who followed him to believe in the Scriptures as he did. On the occasion of our context, when the religious leaders of Jerusalem, angered by his miracles of healing, confronted him with revilings and threatenings, he said, "The Father himself beareth witness of me; and ye have not his word abiding in you; for whom he hath sent, him ye believe not. Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. *Had ye believed Moses ye would have believed me*; for he wrote of me. But if ye believe not his writings how

all ye believe my words (John 5:37.47)?" In this case of course, the reference is to the Pentateuch or "Five books of Moses" which with the other canonical books of the Old Testament constituted "the Law and the Prophets," of which he said on another occasion, "Not one jot or tittle shall pass away till all be fulfilled." This of the Pentateuch which is rejected by the whole destructive school of "liberals" and of the rest of the Old Testament which, they say, contains no prophecies of Christ though he said they testified of him." This fact alone ought to be conclusive as to the question before us.

He made it his "infallible rule of faith and practice;" in other words, he lived by it.

In each of his three temptations in the wilderness he used the Scriptures as an effective foil against the adversary. On being urged to change the stones into bread to satisfy his hunger, he replied, *"It is written,* 'Man shall not live by bread alone but by every word that proceedeth out of the mouth of God.'" When it was suggested that he cast himself from the pinnacle of the temple, thus showing his Godhood by his superiority to natural law, he answered, *"It is written,* 'Thou shalt not tempt the Lord thy God.'" And when the sovereignty of the world was offered him in return for a single act of homage rendered to its *de facto* prince, he answered again, *"It is written,* 'Thou shalt worship the Lord thy God and him only shalt thou serve.'" Thus the Bible was, in every case, his weapon of defense. And it is a significant fact that the three passages quoted on this occasion were all from the book of Deuteronomy, which is pronounced a "forgery" by the destructive critics!

The Bible which he thus found effective in his own case, was commended to his disciples as an infallible guide. "Search the Scriptures," he said, "for in them ye think (and rightly think) ye have eternal life; and these are they which testify of me." The life referred to is salvation and everything along the way. It includes avoidance of sin, devotion to duty, sanctification, heart-cleansing (John 15:3), imitation of Christ; the whole pathway indeed leading from the hour of regeneration to heaven's gate.

He preached it. At the very outset of his ministry he went into the synagogue at Nazareth and opened the scroll at the place where it is written, "The Spirit of the Lord God is upon me; because he hath anointed me to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness;" and having read this passage, he said to his audience: "This day is this Scripture fulfilled in your ears." During the three years that followed he hypothecated the truth of his teaching and the genuineness of his work in all particulars on the sanction of Holy Writ. And after his resurrection, while walking with certain of his disciples along the way to Emmaus, he "began with Moses and opened unto them the whole Scriptures concerning himself." It would be interesting to know the substance of that expository sermon of our Lord's on the books of the Pentateuch, against which the fieriest arrows of the malignant critics have been directed in these last days!

And by the same token, he commissioned his disciples to preach it. The law of his Kingdom is germination. The figure is seed-sowing: "He spake a parable unto them, saying, 'A sower went forth to sow his seed.'" And when his disciples asked the meaning of this parable, he said, "To you it is given to know the mysteries of the Kingdom of God. Now the parable is this: The seed is the Word of God." Wherefore, in the work of the Kingdom his disciples went everywhere preaching the Word (Acts 8:4; Col. 1:25; 2 Tim. 4:2).

We are not asked or commissioned to regenerate souls. This is the divine prerogative. But we are bound to disseminate the Word; and through the Word the Lord saves men. The Church shall not fulfill her obligation until her missionaries go to the uttermost parts of the earth, scattering the words of Scripture as leaves of the tree of life. God engages to do the rest. His promise is sure: "As the rain cometh down, and the snow from heaven, and returneth not thither but watereth the earth and maketh it bring forth the bud, that it may give seed to the sower and bread to the eater; so shall my Word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it" (Isa. 55:10).

He never breathed a word or syllable against it.

One of the stock arguments of the higher

criticism is based on the silences of Scripture. For example, the absence of a particular name of the Deity from certain portions of the record is taken to show that the writer was unfamiliar with it. And the omission of certain words and expressions from the latter part of the book of Isaiah proves that another author has composed it. So far as this argument is effective at all, it has a double edge; as will be seen when it is applied to the singular silence of Jesus with respect to alleged errors in the Word of God.

Is it not extraordinary that the wonderful Teacher never gave any indication that he supposed the Book to be other than true from beginning to end? How shall we account for this? We are in a dilemma, facing a threefold alternative. (1): There are no such errors in Scripture. (2): The errors are there, but Christ was not aware of them. (3): He was aware of these errors, but did not choose to tell.

Of course the higher critics are bound to reject the first horn of this dilemma. They insist not that there are occasional errors in the Bible but that it is honeycombed with them. There are hundreds, thousands of them. Annals purporting to be historic are pronounced legendary or wholly fabulous; prophecies are declared to be *ex post facto;* entire books are condemned as forgeries. And the errors in question are not unimportant, but of a most vital character, touching every one of the great doctrines and ethical facts of our religion. In other words the higher criticism, when frankly stated, makes the Bible a mingled tissue of truth and falsehood with no means of discriminating between them. So far from being "the best of books," if placed alongside of a hundred reputable works of science and history, the Bible becomes the least trustworthy of them all.

But if the first horn of the dilemma be impossible to a friend of the higher criticism, the second is still more so, assuming him to be a professed follower of Christ. Not long ago an essayist in a ministers' meeting inquired, "If the statements in the Pentateuch, to which Jesus referred, were not true, why did he not say so?" to which one of his audience replied, "Because he did not know any better." That is to say, Christ was less familiar with the true significance of Scripture than the so-called Biblical experts of our time! This, however, is in direct contravention of Christ's constant claim of infallible insight into truth; as where he says, "I am the truth" (John 14:16), and, "For this cause came into the world, that I should bear witness to the truth" (John 18:37). If indeed, with the assumption of omniscience on his lips, he really knew less of Scripture than our modern professors of Biblical science, we shall probably agree that he is not competent to instruct us in spiritual things. In that case it would obviously be wiser for men who are in serious quest of truth to sit as disciples at the feet of those who profess to know more than he.

The third horn of the dilemma is all that remains; namely, Christ was aware of these alleged errors, but did not choose to tell. Worse and worse! The scholars who are exposing the alleged errors of Scripture in our time profess to be doing so in the interest of truth and honesty. They say they are bound to attack "Bibliolatry," which is superstition. They are constrained by conscience to unearth "the truth at all hazards."

But what of Jesus, then, who so strangely held his peace? O that singular silence! That eloquent silence of his! What shall be said of it? The Jews of his time had an implicit faith in their Scriptures. They would not touch them with unwashen hands; they weighed and measured the relative value of their words and sentences; they wore them as frontlets between their eyes. Here was "Bibliolatry" indeed! Were they mistaken in this and did Jesus know it? How easily he could have corrected their misapprehension. And still did he keep silence? Then, I say, he is not competent to be our guide in righteousness; for evermore, "an honest man's the noblest work of God."

The alternatives are before us. I see no logical position for a Christian to take but that the Scriptures are true. Out of the ministry of Jesus there comes a voice, solemn and conclusive, which determines our course in the midst of controversy: "Let not your heart be troubled, neither let it be afraid; ye believe in God, believe also in me; *if it were not so, I would have told you.*"

We hear much in these times about Christocentric religion; as if indeed it had ever been called in question that Christ is first, last, midst and all in all. The word "Christocentric" has a very attractive look and mellifluous sound; but there is reason to fear that under certain conditions it may be made to serve Christ himself an ill turn. It may be used to emphasize the need of a profounder regard for Christ and his teachin

gen let us cordially assent to it; but if it be mployed in any quarter as a cloak for reject- ng Christ's doctrine, then good Lord deliver s!

We may be sure that Christ himself would e the very first to repudiate a Bibleless ospel, no matter what sweet adjectives may e attached to it. Mere protestations of yalty to Christ go for nothing, particularly a controversy like this, unless a man can rove his loyalty by an unswerving and un- eserved adherence to the teaching of Christ. Not every one that saith unto me, Lord! ord! shall enter into the kingdom."

A man may cry "Christ, Christ,"
With no more piety than other people;
A daw's not counted a religious bird
Because it keeps a-cawing from a steeple.

This, then, is the question which confronts us: *Can a man throw over the Bible and still retain Christ?* Then, they say, "You hold hat Christ and the Bible stand or fall to- ether?" No! Who said anything about alling? They *stand together!* "The Voice said, cry; and I said What shall I cry? And ne said, All flesh is grass and all the goodli- ness thereof as the flower of the field; the grass withereth, the flower fadeth, but the Word of our God shall stand forever!"

In his winter palace sat Jehoiakim with a parchment scroll of "Moses and the Prophets" before him. As he read he said "I like not that," and his servant Jehudi cut it out. "Nor do I like that;" again his servant cut it out. And so it continued until the whole parchment was cast into the open brazier.

The years passed and I saw Jesus coming this way with a like parchment in his hand; and I heard him saying, "Thus it is written and thus it must be! Not one jot or one tittle shall pass away till all be fulfilled.

Choose ye, as laborers together with God, which it shall be; the Bible of Jehoiakim or the Bible of Christ. Shall ye arm yourselves with the penknife or the sword? For be assured of this: harness yourselves as you will with the whole armor of God—girdle of truth, helmet of salvation, breast-plate of righteousness, shield of faith—you will find but one weapon in the armory, to wit, "the sword of the spirit, which is the Word of God." With that ye shall do valiantly. —*D. J. B.*

Prophets, Apostles and the Written Word

IN a notable recent book (reviewed elsewhere in this magazine), Professor T. J. Smith's "Studies in Criticism and Revelation," we find much clear and incisive thinking. Some time ago we heard Dr. Fosdick assert that the early Christian church had true religion before the New Testament was written, the implication being that, therefore, we today may also have true religion without the New Testament. But the conclusion is another of those frequent *non-sequiturs* that distinguish the Modernists. The early church had the inspired apostles, who were promised the infallible guidance of the Holy Spirit, still living with them to direct them. That church also had the whole canon of the Old Testament as their guide. After the inspired apostles gave their record of Christ and their interpretation of His person, work and teaching, that record and interpretation became the church's infallible directory.

These reflections are suggested by the book to which reference has just been made. Says Professor Smith (p. 167): "The medium called Prophet or Apostle in the past has become the medium called the Book in the present. The one has passed into the other. The official deeds and words of the one have become the written deeds and words of the other. Now that change is one of extraordinary importance. It must not be passed over lightly. We must face what it means; we must examine it carefully."

And this our author does in a most effective way. To every one he puts this question, and requires that it be answered honestly and frankly: "Is the Bible the medium for today, just as Apostle or Prophet was for the past?" The evangelical Christian will answer "Yes," and will have little difficulty over the question, although he will have to be able to make good his reply. But if the Modernist answers "No," as he certainly will, then this question must be added: "Who, then, is the true successor to the medium of the past? who is the true medium of today?"

We carry the questionining still further: Will the Modernist himself claim to be the successor of the prophets and apostles of the Old and New Testaments? If he answers that he is their successor, we beg to say that

he thinks and reasons too weakly and loosely to win our confidence in his utterances. If he declines to assume that role, then we must conclude that we have no sure and safe guide to pilot us "over life's tempestuous sea." We are left to grope our way in the darkness. Cannot everybody see that the only right and satisfying way is the evangelical way—which is to accept the Holy Scriptures as our sure and unerring directory?

Our author also makes some true and acute distinctions between those who hold the historic Christian faith and those who accept the modernistic construction. Note these:

"We, the men of the historic faith, rest chiefly on the Bible; the Modernist men rest chiefly on some kind of philosophy.

"Hence they regard God as an idea or concept, a theory which is the climax of their philosophy. For them God lies at the end of a syllogism. But to us He is a fact—the fundamental fact of the universe. Hence to us He lies at the beginning of all our thinking.

"Hence these men make their theology fit their philosophy, whereas we have to make our philosophy fit our theology. In short, to us our theology is like a branch of science or practical knowledge—the highest branch of science or knowledge—whereas to them their theology is a speculation.

"Both they and we are seekers after God. But they spin their knowledge like a spider out from within themselves. We rather, like the bee, gather the honey from without, so that what we gather becomes a source of both sweetness and light. . .

"Therefore it is that these men are dubbed idealist or subjectivist in their method and point of view; while we are realist or objectivist in our method and point of view. For the words Realist and Idealist mean, not so much different kinds of result, as different kinds of methods which produce different kinds of result.

"In art, in ethics, in religion, the realist takes his scientific or objective knowledge as the fundamental thing, and builds up his philosophy out of that. But the idealist goes to work in exactly the opposite way. He begins with his preconceived ideas, and moulds his knowledge to suit them."

We cannot forbear making several more quotations from this timely book. They are selected from pages 190-192. In the past, he says, the contest was "chiefly between the men inside the camp and those outside the camp." Then he adds:

"But this opposition of today is almo wholly a civil warfare. It is confined to m inside the camp. However much the Mo ernist may be influenced by the skeptic ou side—and we all know that such influence considerable—he still claims to be inside t camp, and he refuses to go out. He clai not only to be a Christian, but the only legi mate kind of Christian. He looks with sco on all 'would-be' Christians who do not agr with him. He thinks that they are influenc by the relics of paganism and superstiti which they carry about with them."

Then our author says that this internal o position rose from the spirit of criticism the church, theology, the Scriptures and Go "It first denied revelation," he continue "and it next reconstructed revelation to su its own ideas. What Modernist will acce anything either from the church or from t Scriptures, except just what accords with h own ideas?" Again: "Modernism does n come as a learner or as a believer to revelatio It comes rather as a self-confident youth wh knows little but who asserts much." St further: "But this attitude is really an ethic one rather than an intellectual. It is becau of self-confidence, because of lack of humilit because of the lack of the sense of sin, b cause of the lack of a feeling of an infini obligation, that this attitude has arisen.

"The Modernist is a good man with t self-conscious goodness of the Pharisee. H has never learned the depth of the cry, 'Go be merciful to me a sinner.'

"The Modernist is not ethically worse tha other men; he is better; but because of th 'betterness' he cannot understand, and he ca not accept, our position of utter humiliati before God. He imagines himself a kind Christ; he never realizes that he is just sinner.

"When the Modernist becomes 'converte when he experiences a change of heart, th also, and not till then, will he have a chan of mind. The heart determines the attitu of mind, and the attitude of mind determin the intellectual results."—*L. S. K.*

* * *

"God has His people among all denomin tions of Christians, but noen of them are t better for being sectarian. I will leave you regard your own party, but I will not lea you because you are not of my party. I wa to love the image of God wherever I find in preference to any party."—*Rowland Hil*

Christ and Judgment

THERE were few matters concerning which Jesus Christ spoke more frequently or at greater length than that of judgment. At times he spoke of judgment as subjective, as the judgment that men consciously or unconsciously pass upon themselves according as they choose the good or the bad. More frequently, however, he spoke of it as objective, as the judgment that God passes upon men according as their thoughts and deeds are good or evil. At times he spoke of judgment as taking place in the present, as a continuous process in the lives of men and nations. Such judgment, however, is characterized as partial and inadequate, so partial and inadequate as of itself insufficient to make clear that God is righteous in all his ways and holy in all his works. Hence we find judgment spoken of most frequently as something future, as taking place at the end of the world. This future judgment is described as based on the deeds done in the body, as universal in scope, as wholly in accord with the demands of justice, as a final and complete vindication of the righteousness of God.

There is nothing strange in the fact that Jesus should have spoken so much of judgment. That is only what was to be expected in view of the intensely ethical character of his teachings. Life being what it is, a mixture of good and evil, in proportion as we emphasize the moral and ethical, we will feel the need of emphasizing the thought of judgment, and especially the thought of a coming judgment in which the wrongs and injustices of this world will be righted. For Jesus, the great issues of life are its moral issues: his views of God, of man, and of the world, were predominantly ethical; hence it would have been passing strange if he had been silent on the matter of judgment.

We can not do justice to Jesus' teaching in regard to judgment without realizing that for him the center for life is in the world beyond. His outlook is ever eschatological. Modernism in as far as it confines its attention to the things of this world by its stress on socio-economic interests and its lack of emphasis on immortality and the future life, separates itself by so much from the teaching and attitude of Jesus. No doubt the so-called eschatological school of criticism fails to do justice to the value Jesus attached to this earthly life, but while Jesus was by no means an ascetic, he was still less a secularist, and we have little in common with him if we do not interpret this earthly life in the light of eternity. In him, appreciation of this life and an other-worldly outlook went hand in hand —apart from his other-world outlook, he could not have had the same high appreciation of this life.

If Jesus had done no more than emphasize the thought of judgment, especially the thought of a judgment to come, he would not have differed essentially in this respect from those who preceded him. For, of course, the thought of a judgment that culminates in a final judgment in the world beyond did not originate with Jesus. It was already the common possession of all the great religious teachers. There is that in his teachings on this subject, however, that finds no parallel in the teaching of others.

In the first place, he not only emphasized the thought of judgment, he taught that in himself was to be found the standard by which all men were being judged and by which they would be judged in the last day. Others have had much to say of judgment, but he alone, among the sane at least, has spoken of himself as the standard of judgment. Unless Jesus was absolutely without sin, unless his life was positively in harmony with the will of God, this teaching is wholly incredible. Either, therefore, this claim on Jesus' part bears witness to his consciousness of the fact that he was without sin, or it bears witness to the fact that he was the victim of a disordered mind.

The most extraordinary element in Jesus' teaching as to judgment, however, lies in the fact that he asserted that in the coming judgment he himself will be the Judge, and that as such he will assign to men their eternal destinies. No more tremendous claim was put forth, or in the nature of the case could have been put forth, by Jesus than this claim to be the final arbiter of the destiny of each and every individual. Jesus made a tremendous claim when he claimed that the prophecies of the Old Testament found their fulfillment in himself, *i. e.*, that all Old Testament history led up to and termined upon himself: but, great as was that claim, it shrinks into insignificance as compared with his claim to be the Judge of the world, seeing that this implies that the history of the world as a whole finds its goal in his own person.

This is nothing short of a claim to deity. Deny that Jesus was and is a divine being, and it is utterly incredible that he will occupy the judgment seat at the last day. Admit that he was and is such an one, and there is nothing incredible in the thought that all men will yet stand before his judgment seat.

We cannot do justice to the thought of Jesus as Judge of the world, and accept any minimizing interpretation of his person. It is clear that we cannot see in him the Judge of all mankind without perceiving that he has an absolute significance for us and all men. If he were some lesser person, we might suppose that, while he has significance for some, yet that he does not have significance for all: or we might suppose that while he has been the most significant of persons, yet that the time may come when he will be surpassed. But if he is to be the Judge of the world, it is clear that he has an irreducible significance, not only for those who now live, or who have lived, but also for those who may live in the days to come. At the goal of human history stands the judgment seat of Christ. Hence it is inconceivable that the race can progress beyond him.

It is obvious also that if Jesus is to be the Judge of the world, there must be a side to his character that corresponds to this function. We are all aware he is often so spoken of as to give the impression that he is so loving, so merciful, so tender-hearted that he is sure to be lenient with the sinner. Nothing could be less in accordance with the fact. It is true that in no one else do we find such tenderness toward the sinner, such a readiness to forgive those who repent of their wrong; but at the same time there is no one more severe toward sin, no one less willing to excuse those who continue in wrong-doing. No representation of Jesus that leaves his hatred of iniquity out of consideration conforms to reality. In other words, the Christ of reality is conscientious—quick to note the difference between good and evil, and equally quick at reaction favorably toward the one and unfavorably toward the other. If such were not the case, he would scarcely be qualified to act the part of a judge. We may be sure that the Judge of all the earth will do right. In order that he may do what is right, he must punish the wicked as well as reward the righteous. We must not permit his tenderness toward sinners to hide from us his severity against sin.—*D. S. K.*

A Modernist's View of Sin

ONE must restrain oneself; yet it is sometimes difficult to do so. Here is a quotation from Shailer Mathews: "Science has also made our conception of sin more exact and yet more profoundly religious. It has shown us that sin is not to break a few petty laws, but to go against evolution. It is a sin for a human being to act like an animal."

Let us be patient, and continue kindly to point out the lapses in the thinking of the Modernists. First, are there any "petty laws" in God's universe? If they are real divine laws, then it must be a sin to break them. There may be degrees in the heinousness of sin, but surely every violation of a law of God and His physical and moral economy must be a sin.

Next, it is un-Biblical to say that to sin is "to go against evolution." The inspired Psalmist said, "Against Thee, Thee only, O God, have I sinned, and done this evil in Thy sight." Thus, first of all, sin is a crime against God Himself. It must be so because He is the source of all laws under which we human creatures live. So sin is not primarily "going against evolution." That is a very slight view of sin. It virtually puts evolution in the place of God. Therefore it is a superficial view.

Again, since evolution has not been scientifically demonstrated, but is a mere hypothesis with many outstanding facts against it, it is impossible to be sure that to sin is to go against evolution. If there is anything about which we ought to be certain, it is sin, its origin, its real character. Therefore, until evolution is proven, we would better stick to the Bible and say that sin is any violation of the holy will of God. To our mind, the Biblical teaching respecting sin is not only more exact, but also far more profoundly religious than that of the advocates of Modernism.

"It is a sin for a man to act like an animal," says Mathews. What is to be thought of such a statement respecting sin? Dr. Mathews believes in evolution. We know this from his statement quoted above and from many statements in his other writings. Now, if man evolved from the animals, it must be very

natural for him to act like them. So why should it be wrong for him to do so? Moreover, animals do not sin. They have no moral nature, but act out their natural lives. What is it, anyway, that animals do that is morally wrong? If God evolved man from animals, He must have made him like them, and if it is wrong to act like them, God must be the author of sin. It would be passing strange, besides, for God to evolve man from the animals, and then pronounced it sinful for him to act like the very creatures which He made and from which he evolved man. Still more, how could the animals have evolved into something so different from themselves? Especially so different that what they do is all right for them, but for man is all wrong?

Thus it will be seen that Dr. Mathews' conception of sin is impossible. Do not the proponents of evolution see these inconsistencies? It certainly would be a strange kind of evolution that would produce something so different from animals as man is. Should some one say that God put into man his rational mind and ethical and spiritual powers at a certain point in the process, we would reply that such a view would nullify evolution itself, because then God would have intervened by putting something new into the process; and that would have been creation, not evolution at all.

On every hand we see that evolution is having a difficult time. It has too many natural facts against it, and it involves its partisans in too many logical fallacies.—*L. S. K.*

Notes and Comments

THE inspired writers always put things well. Says the apostle Paul (Phil. 3:20): "For our citzenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ." This verse teaches us that the primary object of Christianity is not to build up a great and happy civilization merely for this world and this life, because our citizenship here lasts for only a brief time, while our citizenship in heaven will last throughout eternity. Of course, this does not mean that we should not make this world as good and happy a place as possible while we are here; it means that we should place the right relative emphasis on the life that now is and that which is to come. The trouble with many people today is, they think only of the present life, and want to let the future take care of itself. Paul in this passage also teaches that we are waiting for the second coming of our Lord from heaven, and the next verse declares that He will then fashion anew our bodies, and make them "like unto His own glorious body." Thus we see that the modernistic conceptions in nowise fit into the Pauline teaching.

Here comes along an editorial in the *Evening Graphic,* New York, which holds that "belief in evolution does not deny the omnipotence of God." We do not know any one who holds that it does. The evolutionist does not need to be an atheist. He may assert that God created the primordial material, endued it with the potentialities needed for indefinite development along certain lines, and then withdrew from any active part in the process. For if God is still personally active in it, He must be constantly injecting new forces into it from without, and that would not be what is meant by evolution. Or else He would have to identify Himself absolutely with the unfolding process, and thus lose His transcendence. But this view is either pantheistic or deistic. It is poles apart from the Christian doctrine of God, for that doctrine is that God not only created the universe, but upholds it, and at times intervenes in a supernatural way to carry out His redemptive purposes. Thus a man may be a deist and yet be an infidel, as were Tindal, Bolingbroke, Sir Francis Newport and Thomas Paine. All these men believed in God, but still were violent enemies of the Bible and Christianity, holding that natural religion is all that men needed.

Historically men should learn to distinguish. For example, deism held that God created the world, then forsook it, giving it up to be governed by the secondary forces and according to the natural laws with which He had constituted it. This was the doctrine of the deists of the seventeenth and eighteenth centuries, and has very little vogue today, although the evolutionary theory has a tendency to cause men to revert to this antiquated theory. To be convinced of this fact, you need only to read J. Arthur Thompson's recent book, "Science and Religion." He maintains that the universe needs no "underpinning." This means that God has left it to support and run itself. He has taken his hand off the helm,

and has gone off on a long vacation. Then there is natural theism, which is a good deal better than deism, holding that God upholds the universe and continues to govern it; and is also transcendent to it. Still this view does not reach up to the Christian conception of God. It finds God in a more or less pale kind of way, but knows nothing of a God who gives a special revelation of Himself as the Creator, Preserver and Redeemer of the world. Therefore, when men like the editor above named assert that evolution does not deny the existence of God, they are side-stepping the real issue with the Christian believer, who accepts the God of the Bible.

Yes, what the Christian wants to know is this: Does the theory of evolution agree with the *Biblical* teaching regarding God and the world? That is the crucial question with the evangelical believer. According to the Bible, God revealed Himself, not only in nature and reason in a general way, but also in the Bible in a special, supernatural way. He has made Himself known to man above nature—in a transcendent way. If this special revelation is a true one, it cannot be the result of evolution; it must be the result of special supernatural acts. And that is precisely what the evolutionist will not admit. Therefore, no truce can exist between Christian theism and the evolution theory. Any theory that will not admit of supernatural intervention for the welfare and salvation of mankind is not consonant with the Christian religion.

The editorial purveyor of evolution in the New York *Graphic* (above referred to) follows the stereotyped fashion, which has become nauseating to good Christian taste. We wish that the evolutionists could know how offensive their animalistic representations of man's forbears have become. They always deal with the material, the physical, the bestial. You can find no hint of a higher type of thought in all their processes: never do they suggest that man might have had a higher source—namely, that of creation in the divine similitude. The picture on the said editoral page represents a fairly decent looking man standing in the center. Beneath is printed "Today," which means, of course, that he stands for the modern man. At his right and left and on a somewhat lower level than the man, stand two coarse, half-brutal, half-human looking creatures, under which is inscribed "Past." How anxious these evolutionists seem to be to prove themselves the scions of the animals! We wonder why.

Some people—among them the recondite editor named above—use the word evolution in a very strange way, proving that they have vague ideas of what it really is. They talk about the "evolution" of the telegraph, the telephone, the locomotive, the automobile, etc. This is using the word inaccurately. Take the automobile; one automobile does not produce another; one does not grow out of the other. It is not the machine itself that grows or develops. It is the human mind that makes advances in the art of mechanics. The automobile is not an organism; it is mechanism; a mechanism made by human genius, which has inventive skill and which is capable of making progress. When we see a Packard growing by natural law out of a Ford, we will give up the fight, and confess that the propagandists of evolution have won. Nobody is so crude as to deny that man with his rational intelligence is able to make progress and to develop his mental powers What we want to see is life coming from non-life in the organic world; one species developing into another of a higher type; the monkey and the ape evolving into human beings or at least advancing humanward just a little bit. That is the evolution theory. Nothing else can properly be so called. Man's ability to make complicated machines does not imply that nature ever can produce such mechanisms. Why, nature by mere resident laws and forces could not make a common rail-fence in a million years; no, not in ten million.

"The study of evolution is inspiring," proclaims a devotee of the theory. Yes, the picture above described shows just how wonderfully "inspiring" it is. Then he contends that it does not in any way interfere with belief in God. There is an Omnipotent Power whose laws are "inexorably exact." But the Christion conception of God is not that He is merely an "Omnipotent Power," but a personal, loving and redeeming God. The advocates of evolution never rise to the high conception of the God of the Christian religion. This exponent says that the laws of the "Omnipotent Power" are "inexorably exact." By his very words we therefore convict him of rejecting the Christian doctrine of the divine Being. A Power whose laws are "inexorably exact" would never or could never perform a miracle such as the incarnation or the resurrection of the Son of God. We challenge the evolutionist above alluded to to say whether he believes

t Christ rose from the dead, according to Scriptures. He will not answer—unless is courageous enough to say plainly that he es not. No real evolutionist believes in our rd's bodily resurrection. If there is one, want to hear from him, and want to know w he reconciles his evolution theory with t supernatural event.

Is it not remarkable? Here is Professor H. . Parshley, of Smith College (a woman's llege, it is), who, in reviewing a recent book favor of evolution, gives the chief points the volume—conclusions to which the uld-be scientific author has come. Here is e of them: "No biological evolution, no ogress in ability, has occurred in geologically cent man; we are, if anything, inferior to me of our predecessors." Yet biology is one the sciences by which the evolutionists think ey have proved their hypothesis. Surely, en, biology should have done something to nprove man's physical organism during the st 25,000 to 35,000 years, that is, since the ys when the Cro-Magnon races roamed rough the forests of Europe. It is not a very rtiful law—this so-called law of evolution— it has not shown its hand in twenty-five illennia. Of what use is such a law in these ractical days, these days of boastful advance- ent? It is too slow, entirely too slow. It ight be called a "slow-poke."

Many unkind terms are applied to the undamentalists. But the following items may put down to their credit: they stand for e whole Bible, the whole Christ, and for yalty to the standards of the several churches which they belong. On the other hand, the Modernists have shredded the Bible, have iminished Christ, and cannot rightfully claim be loyal to many of the doctrines and prin- ples of the denominations to which they ominally belong. This being true, everybody ught to know at once how and where to lign himself. The person who teeters on the nce proves thereby that he has not thought e matter through, or else is afraid to take a rm position.

We hope we are not overdoing the challenge often repeated in these columns, that all volutionists have liberalistic views of the Bible nd its divine inspiration. Thus far we have ot found an exception. None of them, so far we can discover, accept the Bible in its lain, honest, literal sense, especially its early apters. Here comes a confirmation of our peated statements along this line. Dr. C. J. Patten, Professor of Anatomy in Sheffield University, England, has come out with a book in favor of evolution. It has just been published, the copyright being dated 1925. This is what he has to say (p. 1): "At the present day well-informed persons have abandoned the idea of a 'miraculous' or special creation of man; yet it is curious to note with what tenacity tradition adheres, and how speculative theories and poetical imaginations to a large extent still prejudice the mind to shut out pure reasoning and rational philosophical thinking." There you have the same old story—the evolutionists always reject the clear teaching of the Bible, and this one even casts scorn upon those who accept it.

A few thoughts are relevant in view of the above quotation from Dr. Patten. He indulges in the usual reflections against the intelligence of those who hold to the Biblical doctrine of creation. They are not among the "well-informed." That is the claptrap you hear from evolutionists on all sides. It is a large part of their stock in trade. The mystery is how all the intelligence has happened to lodge in the brains of the descendants of the primates! But, instead coming out frankly and saying that he does not accept the Biblical teaching, he calls it "tradition." It is not tradition; it is plain Bible teaching. He also calls the Biblical doctrines "speculative theories and poetical imaginations." See how he devitalizes Biblical inspiration. Then he denominates his evolution theory "pure reasoning and rational philosophical thinking." Our temper is not unkind toward such an advocate, but we are bound to confess that, after reading his book and weighing its many dogmatic assertions, we are further than ever from being convinced that the case for evolution has been proved. This book fails to distinguish between empirical science and the speculations of the human mind. It lacks also the quality of logical sequence.

Says a trenchant writer in one of the great New York papers: "The recent spectacle of New York University students prancing about virtually naked during one of their annual class rushes is in keeping with the times." Yes, truly! But why should not those "university" students "prance about virtually naked?" According to the instruction many of them have received from their erudite professors, they—the students—are the descendants of the primates. And did not their forbears go about naked for ages on ages? Why

should not those students act out their age-long inheritance from their animal ancestors? The fact that animals prance about *wholly* naked, while the students prance about only "virtually" naked may prove that the said students have made some slight progress.

Here is one of those suave and kindly sentences for which the opponents of historical Christianity are noted. It is from the pen of John Haynes Holmes, one of the outstanding Modernists of the day. In a New York paper he expresses his sentiments in this mellifluous language: "Scientists are more convinced than ever of the truth of evolution, but the church, always unconvinced, is now vocal again with ignorance and superstition, and the public needs fresh instruction. Would that Huxley were alive to repeat his mighty work!" So it is a sign of "ignorance and superstition" to believe that man was originally created by a good and holy God in His own image! And so, conversely, it is the special mark of the "intelligensia" to trace their pedigree back to pre-apes and sub-monkeys! What marvellous intellectuality belief in such a theory does exhibit!

According to Dr. Fosdick, the Bible is not a direct revelation from God, but originated in quite a different way. This is what he says about it (p. 11): "A new approach to the Bible has been forced upon us. No longer can we think of the book as on a level, no longer read its maturer messages back into its earlier sources. We know now that every idea in the Bible started from primitive and childlike origins." And yet there are people who think that Fosdick is an evangelical Christian and has a right to remain and preach in the evangelical fold. How does he make out his case? Simply by following the methods of the rationalistic criticism. He transposes the different parts of the Bible just as he pleases to fit them into his subjective views. This makes the Bible a mere matter of natural evolution from primitive childlike origins to the higher teachings of the New Testament. Not once in his whole book does he cite the frequent formulas of the Bible, "God said," "God spoke," "God appeared unto Moses," "God spake all these words," etc. No! Fosdick's Bible is not the Bible of evangelical Christianity.

When have we read anything more interesting and surprising than this? As you know, this is the centenary of Thomas Huxley's birth. Many things are being said in praise of him by the champions of evolution. He was an agnostic respecting God, avowedly so. He debated with Gladstone, Bishop Wilberforce, and Dean Wace, and always sided against Christianity. Dean Wace's powerful criticisms of Huxley's agnosticism are published in his volume entitled, "Christianity and Agnosticism," which everybody ought to read. Now comes a writer in the New York *Times* who tells of Huxley's visit to Professor Edward Caird's class-room one morning at Glasgow University. The professor offered a prayer before beginning his instruction, closing with the Lord's Prayer. Says the *Times* writer: "When the Lord's Prayer followed Huxley's voice could be distinctly heard repeating the petitions with the rest of the men." How can such an act on the part of an avowed agnostic be interpreted? We must leave the reader to work it out for himself.

The following is the concluding paragraph of the article above referred to: "Born May 4, 1825, he (Huxley) died June 29, 1895, feeling that the future might well be left to be its own sufficiency, and this he indicated in the request that on his tombstone should be graven the lines written by his wife:

> "Be not afraid, ye waiting hearts that weep,
> For still He giveth His beloved sleep,
> And if an endless sleep He wills, so best."

In contrast, let Paul give his farewell testimony: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them that love His appearing."

In introducing an article by Professor Edward L. Rice, of the Ohio Wesleyan University (Methodist), the editor of *Christian Work,* New York (a liberalistic paper), says of this author: "Here he presents succinctly and persuasively the case for evolution from the standpoint of one whose faith in God is not shaken but rather enlarged by that explanation." To these statements we must enter our *caveat.* The professor's arguments are *not* "persuasive." We have read them carefully, and find them a mere repetition of the guesses which have been exposed again and again by the opponents of evolution. Neither can we see how a man's faith in God is "enlarged" by the conception that He brought man up through the beasts of the forests and jungles. To our mind, man's faith and feeling and reason are all greatly enlarged by the doctrine of the Bible, that God created man

rational being, distinct from the brutes, in is own similitude. Let us think it through.

Why do some people make such rash, sweep- and ultra statements? They are like peo- of whom Samantha Allen used to tell— ey "are not medjum enuf." Here is a lib- alistic writer who speaks in this way about urch people: "Many people are as ignorant Zulus, anyway, about what sort of man eir pastor is. To them their minister is ly a perambulating frock coat, vocal on ndays. . . . Many church members never ow any more about the inside of their min- er than if he were stuffed with sawdust. rhaps that is why they stick pins in him so ten." What good will come of speaking in at cynical way about church people? We ve found in many years of experience with em that very few such dense people are und in the church. The vast majority of em sympathize with the pastor. As a rule, man is treated better than, or even as well the faithful minister who is a true shep- rd of the flock. Any person who talks in e bitter way of this writer proves by that ry token that she (for this time the writer a woman) has not a large and sympathetic eling toward her fellow-church-members. er testimony on the subject in hand is value- ss. Yes, it is worse: it puts a club in the nds of infidels, who will exclaim gloatingly, We told you so! That is the ignorant kind people you will find in your Christian urches! Better keep out of such company."

Nothing could be further from the truth an the frequent charge of the liberalists that nservative scholars are "afraid of a new ea." It is not our desire to "pay back in the me coin," but if we were disposed to do so, e might call the liberalists "Athenians," who pend their time in nothing else but either tell or to hear some new thing." Perhaps might be said without showing an unkindly mper that the Modernists are too prone to cept new ideas before they have weighed em enough to learn whether they are true not.

As is well known, Dr. Fosdick does not be- ve in the final resurrection of the body. either did the Sadducees in Christ's time nor e Athenians in Paul's time. Our Mod- nist also says that he does not believe in gels or demons. Ditto the Sadducees. But hrist and His apostles taught the doctrine the resurrection of the body and believed in e reality of angels and evil spirits. Then it is pertinent to ask, to which succession does Dr. Fosdick belong? Certainly not to the Christian and apostolic succession.

At this writing comes the news that Messrs. Clarence Darrow and Dudley Field Malone, the two lawyers who defended Loeb and Leopold, have volunteered to help to defend Prof. J. T. Scopes, Dayton, Tenn., who is being tried for teaching evolution in his local high school. These two men who defended the two arch-criminals named are just the kind of men needed to defend evolution in Tennessee and an evolutionist who violates a state law. Like draws to like.

This man Darrow is an advocate of evolution, and for that reason he is able to find many parallelisms between men and apes. Most evolutionists are adepts at that game. And now he pretends to find a parallelism between Mr. Bryan and Nero. "Nero tried to kill Christianity with persecution and law. Bryan would block enlightenment with law. Nero failed as will Bryan." So says Mr. Darrow. These are wonderful parallelisms! Let us note them. "Nero tried to kill Christianity with persecution and law." Mr. Bryan is trying to uphold it, and is suffering much obloquy and insult in doing so. Then how can he be like Nero? Neither does Mr. Bryan want to use "persecution" in his campaign against evolution. He wants to deal with it according to regular legal process before a regularly constituted court to uphold a statute regularly enacted by a state Legislature. Thus the parallelism does not hold.

One of the chief sayings Modernist prattle is this: "The Bible is a book of religion, not of science or history." The Modernists never seem to realize what a boomerang that statement is. If the Bible is a book of religion, then whatever it contains must belong to religion; therefore the whole Bible must be true. And yet that is the very proposition to which they are opposed. They certainly are faulty reasoners.

We quote from a spicy recent writer: "It was Andrew Lang who said, when criticising that once famous book, Robert Elsmere: 'Well, if miracles don't happen, then it's a miracle that they don't.'" Think it over. How will you account for the origin of matter, force, motion, life, sentiency, self-consciousness, if miracles never occur? If they do occur, then the entrance of everything new into the universe is adequately accounted for. Otherwise origins cannot be explained.

THE ARENA

Christian Faith and Modern Psychology

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Foreword

SOME reasons should be given for the selection of the above subject for a thesis. The faculty of faith is not often treated by the new psychologists. In fact, the historic faith, as the Christian understands it, is a dead subject, long forgotten by many of our present-day expositors of psychology; at least, this is the conclusion to which the study of a number of books has brought us. With many of them faith is not a phase of psychology.

Nevertheless I hold, with Professor O. M. Norlie, that it does belong to, and should have an important bearing on, Christian psychology. The following are my primary reasons for choosing the subject stated above:

1. This all-important inborn power, namely, faith, has been deprived of its position in man's life, and has been sadly neglected because of its spiritual character and Godward tendency, which elevates human standards.

2. Faith bears more upon my work and desires in life than do many other phases of psychology, *e.g.,* the senses, emotions, etc.

3. Faith, being so important, yet neglected by some leading schools. has a right to demand the highest place in life, because salvation comes through it, and through it alone. There is thus a great need to uphold Christian faith.

4. Faith as a principle in man's nature was manifested long before the rise of science, art and psychology, as they are known today. It is therefore the oldest of the sciences, and of any branch of culture that has existed, or exists today.

I hope that this treatise may prove to be a fair discussion of the subject, and also satisfactory to the reader, as it has given the writer a deeper interest, knowledge and understanding.

The subject naturally falls into two main divisions, Faith and Psychology, bringing out their relationships, co-operation, interaction, influence, adverse and opposite actions. The subject is stated in an affirmative way, and in order that the conclusion may be affirmative, it must follow that we deal with the psych logical phase in the first part of this paper.

Part I

Psychology. Psychology may be defined the science of the human soul and its oper tions. The word is derived from two Gre words: *psuche,* meaning soul, and *logos,* mea ing word or science. Another partial defi tion is given by the so-called Behaviorist "Since movements are physical and not me tal, it follows that psychology is concern with physical manifestations alone."

This definition is vague, and does not e plain the psychical relation nor the drivi power of the physical movements. In Pil bury's *Essentials of Psychology* we find t following remarks: "Psychology has been d fined as the 'science of consciousness,' or the 'science of experience subjectively rega ed.' Psychology may be most satisfactorily d fined as the science of behaviour."

In these words we find that the origi conception of the mind has gone out of e istence, so far as much of our present-day p chology is concerned. It ignores the soul, a replaces it with matter. Let the definit first given above be constantly before us.

Psychology, strictly termed, is a new bran of science, which has developed very rapi in the last twenty-five years, and more p ticularly the past ten years. Its direct sou is a threefold one, philosophy, physiology a biology. Even today these three—or, rath four with psychology—overlap, and are int related in many of their fundamental theori

There is at present a great struggle goi on among these schools of science. The ca of it is the overlapping and interference one with the other. The extent of this stru gle is not known. There generally is dang in any warfare—that of ruling and domin ing. This danger is also apparent in this fi of science.

The new cult, psychology, cannot be den its place of importance, value and power the thinking world. The danger lies in fact that psychology wants to dominate m fields of thought than it has a right to do nate; which means that this new and pow

ful science will possibly rob other sciences—as philosophy, biology, physiology and even theology—of some of their weapons of warfare and defence.

The practical end of this controversy is in sight, as psychology is beginning to establish itself and find its independence. This will then mean a gain for every branch of science.

A few lines are here inserted concerning the value of psychology. Every person is conscious of his inner self or soul, and also has some general knowledge of it. This knowledge is valuable, but is seldom scientific. To be scientific, it must be culled and systematized, *i.e.,* something taken away and something added to it. "Psychology," says Professor Norlie, "is a systematic classification of the facts and principles concerning the soul." If it does this, it must prove to be a profitable and valuable study.

Its Field. The new psychology deals with man from the naturalistic viewpoint, leaving no room for a spiritual soul, unless it is in the mind-body problem. We cite at this point the theories of the relation of the mind and body as given by Dr. Pratt in his recent book, *Matter and Spirit:*

1. Interaction between mind and matter in this life.
2. Materialism: here mind is only a form of matter and caused by it.
3. The Double Aspect View: here mind and matter are different aspects of the same entity.
4. Idealistic Parallelism: mind is the idealistic form of matter or body. The last two are classed under one general term as Parallelism. This includes a dualistic and materialistic parallelism, as do 3 and 4 above named.

This mind-body problem has been and is the battlefield of the new psychology. The Interaction theory presents the first problem. Our every-day experiences and sensations seem to tell us that there is a physical process bearing down upon, and influencing, as well as regulating to some degree, our consciousness. We feel ourselves to be psychical beings operating upon a physical world. This sane theory was held by Socrates and Plato—men who today command respect and honour. They held to a sharp distinction between body and soul, as does the true Christian psychologist of today. This doctrine of Interaction held sway for over 1500 years without a rival.

The rise of modern natural science, with its mechanical and mathematical laws, has attacked the old theory with fateful effect. Interaction has had to recede and make way for naturalism. The advances of science in the nineteenth century, in connection with the rise and influence of Darwinism, practically brushed interactionism aside for a time, placing itself in the foreground.

This naturalistic movement brought with it two theories—materialism and parallelism. The former was in origin a psychological reaction from the extreme spiritualistic position of scholasticism. The materialistic view holds that consciousness is a form of brain activity, that is, a subtle kind of matter or effect of material organization.

However, this type did not prevail in many schools. A later view held by materialism is that consciousness is always a result, never a cause. Thus it can have no effect upon behaviour, and all civilization, material and spiritual, must be truly ascribed to purely physical laws.

The materialist declares that we think just as we are forced to think by the structure and action of the brain. This may "happen" in some logical process, but is not due to logic as such. Such a conclusion becomes a stumbling-block for even our materialist.

All the materialistic methods and tendencies which endeavour to explain satisfactorily the mind-body relation, have not given any assistance in the effort to bridge the chasm between mind and matter. They are being forced either to identify consciousness with the brain or to deny the efficacy and activity of consciousness altogether.

This materialism, or the materialistic interpretation of the mind, or better, soul, is largely prevalent in the present-day teaching in the universities, colleges, and even the public schools of our land.

There is also an underlying materialism in modern psychology. True, these old materialists felt the influence of noble minds, and were persuaded, and, indeed, virtually forced, to abandon their method of avoiding consciousness and its powerful influence upon the activity of the body. It is in this sphere that psychology as a science has done much to vindicate the faculty known as the thinking power in man.

It was toward the close of the nineteenth century that the materialistic solution of the mind-body problem was abandoned. The nineteenth century materialists were compelled to find another house of abode, another cloak to cover their deformed body, *i.e.,* some other

name in which to present their views. This was Parallelism. This theory is that mind and body activities may flow in lines parallel with each other, without either affecting the other.

This type of psychologist naturally tries to avoid the difficulties of Interaction and Materialism. He sets up three principles in avoiding the former pitfalls:

1. The application of mechanical laws to all physical processes, including the brain;
2. Every physical event must be explained on physical principles;
3. The law of conservation of energy must be nowhere infringed.

This theory will, it is thought, abrogate Interactionism, and at the same time retain the independence of consciousness within its own realm, which effort will, in turn, avoid the difficulty of materialism; because bodily events and mental events flow parallel to each other, but without mutual influence.

As previously stated, Parallelism has five sub-divisions the first being dualistic, the other four more or less monistic. The two types that come out of the last four are:

1. The Double Aspect view;
2. Idealistic Parallelism.

The former holds the mental and bodily series as equally real and parallel. Mind and body are not independent, but merely two Aspects of the same Reality. This theory, carried out logically, necessitates a third state of consciousness. In order to state their theory, they must include in the definition the very thing they wish defined, which is a ridiculous method of defining anything. Now the Idealistic View holds, as stated, that the mind alone is the first cause and is efficient in itself, the body being merely an appearance.

The so-called Idealistic Parallelism is a promising theory and one of importance. There seems to be such a spirit in progress in our national, political, social and religious life today. It refers us back to the noble Idealist in philosophy, Plato, who certainly approached nearer to the realm of the kingdom of God than has any philosophy or philosopher since his day. He strove to attain the best in life in this world. Had he found the Ideal Christ, then could religion and Christianity copy his system and boast of owning the greatest thinker of all times.

But as Idealists, minus the Eternal One, fail, so will Idealistic Parallelism, minus the eternal and spiritual element. It is in this domain the new cult of modern psychology is striving to obtain and maintain a firm foundation for its naturalistic doctrine of the human body without a soul, and regulated entirely by physical entities. Is this not a mighty foe that the historic faith must meet?

It may be well at this time to say a word about religion and Christianity. They are not, or should not be, seeking to set before their adherents an Ideal, a Ruling Power, or dynamic energy. This is already done for us in the Holy Scriptures, which set forth the Son of God, the Redeemer of man, the Saviour of souls, Jesus Christ.

What, however, we must seek is to attain, hold to, and follow that which He has given man to follow. He has not only given this Ideal Life, but has also provided the source of power to strive and obtain the highest value. He has not only provided, but has also given the very power which enables us to follow in His footsteps. The Holy Spirit, as Luther teaches us, "calls, gathers, enlightens and sanctifies," so that we may be able to understand the true science of a much-needed Christian psychology.

We shall now look into another aspect of the mind-body problem, that of Pragmatism. To the pragmatist, the difficulty does not consist in solving this mind-body problem, but in avoiding it. This view identifies the mental contents with physical and logical objects. At the very outset, however, it does not appeal to the everyday man as a persuasive method of interpreting his consciousness to make it identical with physical objects and experiences.

It is at this point that the new psycho-philosophical tendency of Behaviorism comes forward to replace the New Realism, Objective Idealism, and Pragmatism. It provides a way of handling the mental processes and their relation to the physical. Behaviorism has become a distinct type of psychology in our day.

"Behaviorism," says Dr. A. A. Roback, "reduces all psychology to a study of movements, of limb and muscle or gland, more particularly to the movements of the body as a whole. Since movements are physical, not mental, it follows that psychology is concerned with physical manifestations alone."

The behaviorist then deals with actual experiences and external observations at the expense of the examination of the processes of the mind. It is clearly seen that Behaviorism aims to play a great part in psychology. "Behaviorism," says Dr. A. A. Roback, "is merely a philosophical attitude as applied to the subject-matter of psychology." As was said be-

fore, it deals only with the external side of man; hence its attitude must be materialistic.

Behaviorism as a method originated in animal psychology. The important thing is not to know what the animal is thinking, but to see how it "reacts in the presence of various stimuli." Thus, having successfully established its premise, as its exponents suppose, it assumes that the only method of study must be the behavior of the animal. This method was then applied to man. In some vague and general ways and instances it may apply, but in the most crucial situations, these methods do not deal adequately with the operations of human mentality.

The term "Behaviorism," Dr. Pratt maintains, has a dual meaning: (a) it may deny any reference to consciousness, or (b) it may mean that consciousness *is* behavior, that it does not exist in any other form.

It is obvious, then, that, in the former case, it must deny any sense of power in the inner self, disregard the senses, the will, the emotions, etc. It makes man a mere machine.

In the second method, it simply ignores the mindy-body relation; it treats it as a dead issue. Consciousness has no more influence upon a man than upon a potato.

Behaviorism has become a method of psychology in many schools. Do such attempts to explain man's soul and its functions appeal to Christian teachers and their students? Behaviorism is the latest arrival in the psychological household. And Professor John B. Watson is one of its most distinguished exponents.

There are still many fields in which psychology plays a part, employing various types and methods. One more phase, which also endeavors to offer a sound and reasonable solution of the relation between the physical and psychical in man, is a Dualism of Process. Dr. Pratt describes it very clearly. Professor Norlie also maintains the Dualism of body and mind, which leaves a place for the soul. An interaction is continually going on between the inner and outer man.

The objections to Interaction are not so weighty as to make the whole system inadequate. A physiological discussion need not here be given in detail, for every one knows that the outward stimulus, acting upon any part of the body, will affect a motor discharge and response.

We must, however, go deeper in bringing forth the working of the mind and brain. We must not forget that mind and matter are not one and the same entity, nor have they the same meaning in Dualism. Mind is even distinct from the psychologist's and philosopher's term consciousness. Here we are referring to the old, often scorned doctrine of a personal self—that human power which enables one to say "I" and "me." It is the soul.

What, then, is the dualism of process between mind and body? For the present we leave the "self" out of the question. Consciousness need not to be taken in any mysterious or transcendental sense, in order to explain our theory, which in reality, I believe, is not a theory, but a Scriptural fact and truth, which presents itself most forcibly to every one who studies the Bible. This consciousness is a lasting, an eternal and an ever-new problem, which arouses our interests, spurs us on to a deeper study, enlightens our intellects, strengthens and increases our faith.

It is to be clearly stated that man consists of two essential parts—body and soul, or, matter and mind, both of which have a real existence. The soul and the body act upon each other as long as the soul occupies the body.

While body and soul are united, we live in this world, which has two aspects—the outer and the inner. The soul is aware of this outer world, and this awareness can be called consciousness. As the outer world is made up of many and various material things, so also can it be said that consciousness is very complex; it is made up of many elements. Consciousness is, then, an important factor in our psychological temple and inner world. This body and soul, or matter and mind, form the basis of our Dualism of Process; while the central thesis of Dualism is Interaction.

It will then be asked, what interacts? The simple answer could be, matter and mind interact. The interpretation of these two terms has caused lengthy discussions. We need not discuss the term, "matter," as it is universally agreed to be material substance. But what we mean by mind is surely something quite different from substance of a purely material character.

Mind, therefore, must have reality in order to explain its evident control of conduct and character. We choose to interpret mind in terms of self or personality. Such a view is scorned by many modern psychologists. It behooves us, then, to prove the truth of Interaction by means of the existence of the self. Even, aside from Interaction, we do not see how belief in a genuine self can be avoided. The experience of the philosopher and the

"everyday man" alike testify to the personal nature of consciousness. Consciousness is a unity. Self is a unity. In all our thoughts and experiences, however varied, we find ourself one and identically the same person day by day, year by year.

To explain the nature of self is not an easy matter. One reason of our inability fully to define self is that it has been placed in every human body by the Creator. We feel it; we realize it; we know it; but explain it we cannot. It has the capacity to act upon and through our senses, our nervous system, our brain-processes, producing meanings and effects, upon all physical energy, translated into daily experiences and undertakings of the body and the soul. This Dualism is maintained by many modern psychologists.

The fact is clear and outstanding, then, that there are two kinds of being, two forces, in this life—the material and the spiritual. The relations between the mind and the body are much more intimate and intricate than those existing between the mechanic and his tool.

Dualism is not new. It is too seldom recalled that Plato was a dualist. There is no way of avoiding the fact that Plato believed in matter as distinct from mind. In the dualism of process between the material and the thinking world and in the dual nature of man. Many of the other profound thinkers, through the centuries have upheld dualism. Dualism is as old as man's religion, as old as man's thought. Above all, it is Scriptural.

It is, indeed, all important, then, there should be proper concord and co-operation between these two entities in every human personality. My next purpose is to show the relation between psychology as a science and the Christian Faith.

Part II

Faith

FAITH is trust or confidence in an object, power or person. The best definition of Christian faith is found in the New Testament (Heb. 11: 1): "Now faith is the substance of things hoped for, the evidence of things not seen." Faith is an abstract term, because it is a spiritual quality and power. It is both subjective and objective, the former being an act of the soul; therefore faith can be discussed in a psychological sense. Faith, in a narrower sense, is the religious faculty of the soul. It is the power to believe in a Higher Being, and to fear, love, trust and worship Him. Of religious faith there are two chief types—the natural and the supernatural.

Natural religious faith is the power to worship a Higher Being. This power is possessed by all men. It is universal in the human race, and is one of the distinguishing features which put man in a class by himself, different from the brute creation. Diversity of beliefs does not disprove the fact that man is endowed with religious powers—in recognition of God or gods. All the systems of religion, no matter how crude they may be, have the psychological elements, as, knowing, feeling, willing and conscience. Therefore all people are religious, and all people can know, as St. Paul says, much about God. The Psalmist sings: "The heavens declare the glory of God; and the firmament showeth His handiwork" (Ps. 19: 1). Thus every human being has a religious faculty (faith). This natural religious faculty, like the other powers of the soul, is of high value, even though it has been defaced and perverted by man's inherited sinful nature and cannot save him.

However, man is capable of being saved. He can obtain a saving faith in the Triune God, Father, Son and Holy Ghost. This faith we call supernatural faith. God Himself gives man this faith. God sent His Son Jesus to save us. Jesus came in the fullness of time and delivered us from sin, death and the power of the devil. Jesus sends the Holy Ghost, who regenerates man and implants a supernatural faith, which will save the soul from eternal retribution.

As has been said, this faith is a supernaturally begotten faith in Christ. It is a hearty reliance upon God and His promises of Salvation through His incarnate Son. Supernatural faith is possessed only by those in whom God has been permitted to work and live.

In psychology and philosophy the word faith seldom occurs, and even then has a vague meaning. The average psychologist does not hold faith as one of the major faculties of the soul. Pillsbury, in his "Essentials of Psychology," never so much as mentions faith. Even in some religious psychologies faith or belief receives little attention, and then is treated only as a minor power. Do we not, therefore, as religious beings and followers of Christ, feel ourselves seriously challenged to defend our Christion position?

I feel that the time is ripe, the day at hand,

en more books like that of Professor Nor- should be published and placed in the nds of our modern psychologists, who are chers of our young men and women, who to formulate their opinions, direct their dies and mould their characters. If the sent materialistic methods continue for a g time, what will the result be? No faith, conscience, no soul or self! We are in ious danger of being plunged into a state of nos and godlessness, with all their conse- ences of immorality, sensuality and pride life.

Faith is a common term in theology and eaching. The greatest undertakings in peace d war are made in the name of faith; the rchant has faith in the public to buy his ares; the farmer lives in faith that his fields ll yield their harvests; the pastor has faith the power of the Word and Sacraments. olumbus had faith in his theory of the ro- ndity of the earth, and received his reward. ll science and all religion are based on faith -faith in some law, or power, or person. Many instances of faith are found in the riptures, as in Hebrews 11, the lives of bel, Enoch, Noah, Abraham, Jacob, Moses, muel and others being set forth as witnesses the value and power of faith. In history, e also find men of faith, as Huss, Luther, alvin, Muehlenberg, Passavant and others.

Thus we have given a general account of e value of faith. There are many incidents life that bespeak the importance of faith. Ve need only think of the progress of Chris- anity since Christ, and also since the Ref- rmation period. Were our faith stronger and ore active, we would be a more influential ctor in the religious, political and national fe in this fair land. However, all our en- eavors show the power of faith in God. The reatest and highest value of faith is, Salva- ion in Jesus Christ.

Faith influences our knowing, feeling, will- g and conscience, and this fact makes faith psychological problem of great importance. The soul has these five major powers—know- ng, feeling, willing, conscience and faith. All hese powers interact, *i.e.,* they influence each ther. Each has its powers, processes and roducts. Let us further see the power and nfluence of faith.

Christian faith gives a new intellectual out- ook. The highest aims, ideals and thoughts, he noblest aspirations and expressions, the est that is true, beautiful, and good is found the Bible. All this inspires the believer to strive for the best in this world. Science and art have both been promoted by Christian faith. Morals and religious expressions come from the knowledge of the Holy Scriptures, and are brought to their highest levels of efficiency by Christian faith. Christ Himself stands supreme as the Teacher of the world, the Master-mind of all ages.

Christian faith interacts with our feelings. It gives a new emotional life. Heathenish hatred is turned to love. The apostle Paul became a friend of Christ, who transfigured his feelings. Trust drives out fear, hope replaces despair. Christian faith puts all men on equal terms as to salvation. "God is no respector of persons." "Whosoever believeth in Him hath eternal life." Christian faith exalts the emotions. Therefore it has elevated man, emancipated women, freed the slaves, and erected a new social order that can never be surpassed in this world, because Christ is our Ideal.

Christian faith also acts upon the will, so that it receives new powers for right doing; new ability to resist evil. Men of faith desire to see Jesus, to walk and talk with Him, and do His work while it is day. Ideals and strivings are heavenward. "Jesus still leads on." He directs our footsteps, so the world may not lead us into darkness.

Christian faith enlightens and heightens the conscience. It gives a new trend to the moral life. Conscience convinces man that he is a sinner, a lost and condemned creature. The law of God enlightens man to see his sin, and brings him to Christ, that he may be justified by faith. Faith urges the lost sinner to seek salvation in Jesus. Faith helps the conscience to be true to the moral law, so that it obeys and follows its teaching.

To sum up, faith, gives the will a new power to reach up to higher standards and loftier ideals. It gives us new light, new peace and joy. The natural man has no such desires, nor could he obtain them of himself. He is by nature sinful, and seeks after its pleasures. The reason that there is so much evil in the world is not that Christianity has no higher standards, but because nominal Christians will not accept the true Christian faith, which is the power that overcometh sin. The only saving factor for this generation, living far too much in the lusts of the flesh, the love of money and egotism, is Christian faith. This faith is not found in our new cults and modern psychology; it is a spiritual

power given to man from God, and not a material substance.

Evidences of Faith

Proofs for the existence of faith are as abundant, reasonable and convincing as are the proofs for the existence of God. God Himself is an ethical Being, and has created man with the ability to distinguish between right and wrong. Conscience is the voice of God in the human soul. It tells him what he ought to do and what he ought not to do; it convinces him that he is a sinner, and that there is a higher and holier Being. Man is a religious being with a soul.

Faith is the religious faculty of the soul. Religion is co-extensive with human history. Adam and Eve talked with God in the Garden of Eden. Cain and Abel built altars and offered sacrifices to Him. The Apostles went out into an unknown world to preach salvation in and through Christ, because they had faith in His words, "Go, ye, into all the world," and, "Lo, I am with you alway." Martin Luther conquered Romanism through faith in God. We build our Christian schools, erect homes of mercy, hospitals and other charitable institutions, because we have faith in God, believing that He will add His blessing to our work. The extensive work of missions is built entirely on faith. Society everywhere has recognized religion as a fundamental need. The best literature of the world, as of Shakespeare, Goethe and many others, is permeated with a religious flavor. The most attractive characters in the Bible and secular history are those of men and women who have walked by faith and not by sight.

Even scientists do not hesitate to declare that the men of Christian faith are the light of the world and the salt of the earth. Thus Huxley says: "The ground of every one of our actions, and the validity of all our reasoning rest upon the great act of faith." Faith, then, is at work everywhere in the lives of men, secular faith and religious faith, natural faith and supernatural faith, and may God grant that many more shall have a supernatural faith! This faith is spiritual and not material. It is here that modern psychology leads our age into materialism and naturalism, and thereby threatens the Christian view of life and destiny. Well does Dr. Pratt in this connection quote the words of our Lord, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Modern psychologists cannot logically teach such an exalted doctrine as long as they remain materialists.

Manifesting Our Faith

It will now be pertinent to set forth the vital duty of manifesting our faith. (a) The foregoing proofs of the existence of faith were very essential in the discussion of our subject. This division naturally comes next, because there must be a practical side of faith, if it is to be a valuable asset to mankind. If faith is only a theory, it will benefit the man on the street little or nothing. The heathen of tropical zones will laugh when we say that water has three forms: rain, snow and ice. To us it is a common fact. In the field of religious problems, we should not blindly accept new theories in modern psychology, because many of them are contrary to Scripture.

The study of pschology is valuable for the religious worker, especially for a pastor. It is a study of the functioning of man's physical powers and spiritual faculties and their interaction, with the soul as the more influential of the two. The soul works in and through the body; and the evil is the inexplicable self which every human being has in him. There are two major classes of psychologists: the old Natural Realists, or, as Rev. Crabb terms them, the Common Sense Psychologists; and the New Psychologists, who possibly date back to David Hume. This new or modern psychology has many branches. The Natural Realists are still in the ascendency in our conservative schools and seminaries, and my sincere hope is that they will endure the test and meet the challenge of the so-called New Psychology of today.

The very discipline of the psychology of religion implies that man has a soul, and if a soul, then a personality, which term our modern psychologists should not abandon nor despise. Psychology, as a science, is about fifty years old. During the past two decades it has become a prominent and important study. The psychic powers in man are emphasized. This cannot be done without a personality, a soul; hence an active faith. There is a manifestation of faith in almost, if not every, deed and action of man. What the Christian religion must meet and overcome is the challenge that our faith in God is not as active as we would have them believe it to be. The new psychology of religion demands a manifestation of our faith, and it is the most vital duty of every Christian to be able to give a "reason for the hope that is in him." St. James says

"Faith without works is dead." So vehement is the attack of the modern psychologists that every orthodox Christian must come forth in defense of his faith.

May I say that the Gospel of our Lord is filled with defensive weapons, sufficient to supply the needs of every man in this battle without relying upon any outside cult? But faith is too often lacking. The words of Christ apply to far too many of us: "Oh, ye of little faith!" Let this little faith increase and deal a fatal blow at modern thought in religious literature, philosophy and psychology. There are reasons why many a good Christian does not defend his faith; first, there is lack of proper training and religious education, which places him in unnoticed circles; second, there are those who can explain and meet the challenge intelligently and scientifically, but are more concerned, and justly so, with manifesting the prime importance of faith, that which is most demanded, namely, the saving of souls, instead of spending their time in debating their well established convictions.

Classifying the Psychologists

I have ventured to divide the exponents of modern psychology into three classes: (a) Those who "dabble" in it, not knowing its value and peril, and thus lose the true meaning of religious psychology. (b) Those who are mastered by psychology, and deny faith and the spirituality of the soul. (c) Those who master it, and shall be saved souls for the kingdom of heaven.

The third class will reap untold benefits from the study of psychology. They will be able to defend their Christian and historical faith, which was once for all delivered to the Saints. They will be able to silence the new cults and modern psychological fallacies. They will not only master psychology and defeat the exponents of irreligious science, but will win the world for Christianity and Christ. May there be many more pastors, teachers and leaders who belong to this class of students! Let these speak through every possible means, employing their spiritual and intellectual powers in all wisdom and discretion in order that the fundamental truths of Christianity may prevail.

Another effect of the new psychology is seen in our church life. The result is the division of the church into two fields of activity: (1) The Modernists or Liberals, of whom Dr. H. E. Fosdick is an influential representative; (2) The fundamentalists or conservatives in religion and theology, who have by far the larger number of followers. Our prayers are that we may fearlessly and boldly manifest our Christian faith, and courageously go into the battle against soul-less materialism with the words of Heb. 10:23 ever giving us staying power: "Let us hold fast the profession of our Faith without wavering."

The battle is on. The front line is far flung. The issue is clear. The clarion call is for more defenders of the Christian faith. It is a battle of naturalism *versus* supernaturalism. It is Augustine against Pelagius. It is Luther against Rome. It is the doctrine that God saves over against the belief that man is able to save himself. The supreme need of the world is the doctrine of salvation through grace alone. The glorious victory of Luther and the Reformation needs to be preached today as never before: "The just shall live by faith."

Let every Christian study to know the seriousness of the situation caused by modern psychology, and thus be able to meet this enemy, which he surely can conquer. I conclude in the words of an eminent Christian theologian: "Christianity and Christ will triumph. At His name all hearts beat, all knees bow. And in all time will the image of Jesus, as portrayed in the Gospels, exercise its mysterious power over the minds of men, and the Spirit which proceedeth from Him become a bond, uniting them in faith and love to Himself, and thus a bond of love uniting the whole human race" (Luthardt: "Fundamental Truths of Christianity").

* * *

To live with God is to take away the desire to have the things which hurt our moral natures. The only sure way to conquer sin is to so love God that sin will have no attraction for us. As long as we crave evil we can never be good. There is such a thing as living on higher ground where the soul will be satisfied only in God. For this we should seek. If we live in the Spirit we will walk in the Spirit, and life will be safe and serene because it has found its perfect content in the place for which it was created.—*Methodist Protestant.*

* * *

The evolutionist thinks, or affects to think, that no one except an evolutionist is capable of understanding evolution and of discussing it intelligently.—*World and Way.*

The Twin Evils of Our Day

By Professor Parl L. Mellenbrach, Ph.D., Springfield, Ohio

ALL about us today we see materialistic rationalism breeding doubt. Scientific guesses are systematically set forth in our public schools as scientific facts. High sounding terms, mouthed by men with high sounding titles, are the traps set to ensnare the most promising youths, especially the Christian youths, of our country in a maze of uncertainty and unbelief. Nor are the propagators of materialistic views satisfied with turning the minds of Christian young men and women only after they have entered institutions of higher learning. They have incorporated the assumptions of materialism in text-books for the grade schools of our land. Thus creation and the directing providence of God in the world are replaced by the blind laws of nature. So there is danger here in "Christian America," if the doctrines of the materialist prevail, that the rising generation will "worship and serve the creature more than the Creator."

Already rationalism is working havoc in a number of our foremost Protestant denominations. Men in various churches are setting themselves up as judges of Holy Scripture, pretending to know what God has declared therein and what is only the invention of man. Men are insisting that they will accept only those portions of the Bible which they can explain on the basis of human experience, comprehension and intelligence. Thus, according to their verdict, must go all that is miraculous. With this must also go the divinity of Christ and the true redemption of the world by Him. But with this gone, what remains for the Christian except the meager and conflicting opinions of the men who have thus mutilated the Holy Scriptures?

The danger which Christianity faces in connection with rationalism is in reality twofold: first, that the Scriptures will be brought into disrepute and uncertainty because of higher criticism of the text and its contents—higher criticism in a negative and destructive sense; second, that the construction of a materialistic system will undermine and supplant the Biblical truths relative to origins, present conditions in the world, the cause or causes of these conditions, and the final destiny of the world and of man. The higher criticism of the Bible is carried on by two classes of individuals in two different fashions, namely, by the Biblical students and by naturalistic students of social beliefs and customs.

The church does not oppose, and never has opposed, Biblical criticism in the true sense—that is, sane inquiry into the questions of the canonicity, credibility and genuineness of the books of the Bible. What the church does object to is a mutilation of the text through radical criticism, in a manner which would not be tolerated regarding any other ancient writings. Thus there is, rightly, serious objection to a higher criticism which would mutilate Holy Scripture by the surgical instrument of doubt. There is occasion for righteous indignation, when, beginning with Genesis, the various books of the Bible are so chopped to pieces by attributing passages to various authors, redactors and copyists that the reader is thrown into confusion and uncertainty. In fact, the resulting confusion appears so pronounced that even the higher critics themselves cannot agree as to the originators of the passages whose authorship they call into question.

"Hair-splitting refinements, discussions of human 'sources,' 'traditions,' 'discrepancies,' 'variations,'" and so on, are employed continuously by the higher critics in dealing with the Bible as a whole and in part. In keeping with their spirit, Dr. Driver, one of the foremost proponents of higher criticism, says: "That both the religion of Israel itself, and the record of its history embodied in the Old Testament, are the work of men whose hearts have been touched, and minds illumined in different degrees, by the Spirit of God, is manifest; but the recognition of this truth does not decide the question of the author by whom, or the date at which, particular parts of the Old Testament were committed to writing; nor does it determine the precise literary character of a given narrative or book. No part of the Bible, nor even the Bible as a whole, is a logically articulated system of theology: the Bible is a 'library,' showing how men, variously gifted by the Spirit of God, cast the truth which they received into many different literary forms, as genius permitted or occasion demanded. . . None of the historians of the Bible claim supernatural enlightenment of the materials of their narrative; it is reasonable, therefore, to conclude that these were derived by them from such human sources as were at

disposal of each particular writer; in some ses from a writer's own personal knowledge; others, from early documentary sources; in ers, especially those relating to a distant st, from popular tradition" (quoted by Key-, "Contending for the Faith," pp. 32-34).

The citation of only a few of the problems hich cause the higher critcis to undermine the thority and unity of Scripture will suffice.

It is asserted that two Old Testment docuents must have existed. This assertion is ade on the basis of the use of two names for od, Jehovah and Elohim. The fact is, that absolute rule in regard to the use of these wo names can be laid down, for Elohim is metimes found in Jehovah passages, and vice rsa. Besides, such accounts as that of "The acrifice of Isaac" (Genesis 22:1-19) and Jacob at Bethel" (Genesis 28:10-22) are rgely meaningless unless their unity is reained. This unity is destroyed by partition. uch patchwork is incredible.

Deuteronomy is loudly proclaimed to be the ork, not of Moses, but of a writer or writers ving at the time of Josiah. The finding of he Book of the Law in the eighteenth year f the reign of Josiah does not prove, what he critics claim, that the book was written nly a short time before and placed in the emple for fraudulent purposes. The book laims to be Mosaic. The traces of editorial edaction in regard to the death of Moses and ossibly a few other places by no means invalidate the unity of the book in either thought r style.

Much doubt is cast upon the reliability of Scripture by pointing to the so-called inconsistencies in accounts of events or statements. Thus one document of Genesis, in giving the account of the flood, states that "of every clean beast, seven are to be taken into the ark," while another says, "two of every sort without distinction." Again, there are two accounts of the promise of a son to Sarah. There is a double explanation of the origin of the name Isaac. Different motives are ascribed to Jacob in his departure from Canaan, namely, "to escape his brother's anger" and "to procure a wife agreeable to his parents' wishes." Two explanations are, likewise, given as to the origin of each of the names "Bethel" and "Israel."

Inspiration, integrity, and credibility—the foundation stones of Holy Scripture—are thus ruthlessly cast aside or are so perverted as to convey little of their original intent. Refusing to allow Scripture to explain Scripture and declining to take into account the purpose or setting of passages in question, Holy Scripture is made out to be a fraud—a thing of naturalistic origin, to be questioned at every turn.

However, while there are men who are determined to destroy the faith, there are others of outstanding strength and acumen who successfully meet the objections of the higher critics. "In regard to the unity of the Pentateuch and the questions involved, there may be found in our day many monographs that amply prove the constructive view. The unity of the Pentateuch and its main Mosaic authorship is impregnable against the assaults of the destructive higher critics" (Lindberg, "Apologetics," p. 67).

Doubt as to the actual existence of some of the rulers mentioned in the Old Testament, doubt as to the existence of the art of writing at the time of Moses, as well as many other items doubted by the higher critics, are being substantiated by indisputable archeological discoveries. "Now it is impossible to argue that the art of writing was not known in those early times, because the archeological discoveries prove the existence of an extraordinary civilization in the Tigro-Euphrates valley, and in Egypt, long before the emigration of Abraham. And in the Hammurabi age, which is that of Abraham, we move in the midst of cities and libraries. . . And the historicity of the Sargon of Isaiah 20 has been proved. His existence has been discredited, but excavations in the year 1843 revealed his immense palace. He was the father of Sennacherib. The truth of the Bible in regard to this king was proved. But to go back to Genesis, we find that modern discoveries substantiate the account in Genesis 14. It is now accepted that Hammurabi of the inscriptions is Amraphel of Genesis 14. The expedition of Chedorlaomer is verified. And in regard to Egypt, the monuments describe just such conditions as prevailed during the time of Abraham and Joseph, and the mummies of the Pharaohs themselves have been found. In the list we find Thotmes III, Rameses I, Seti I, Rameses II, and Meneptah, who by some is supposed to be the Pharaoh of the Exodus" (Lindberg, "Apologetics," pp. 67-68).

So we might go on to show how item after item, cast aside by the higher critics as mythological and uncertain, is being proved correct from time to time by evidence which cannot be honestly doubted.

The procedure of the student of social customs and beliefs, the folklorist, is somewhat

less well known than the procedure of the higher critics. However, it is no less destructive, and in many ways allies itself with higher criticism.

Such men as Westermarck, Frazer, Tylor, Marett, Webster, et al., seek to explain every present social custom and belief as an evolutionary development through centuries, and thus bring disrepute upon much that Christianity holds most sacred.

Space will permit us to cite only a few such instances. In the main, the following are verbatim quotations made by the author in courses in Social Anthropology which were taken in one of our state universities. Said the lecturer: "The savage fears the punishment of his gods if he fails to do a certain act. This particular view is not extinct. The fear of hell today instills the same kind of fear as in primitive man." In trying to show the folly of prayer, the professor stated: "Such ideas are not altogether gone even among educated people, for there is still an inclination to pray even for such a thing as rain. Such ideas as praying for rain are gradually dying out and becoming bits of folklore. All stereotyped prayers, in which the Godhead is mentioned, go back to a time when the divine name was thought to be of value or efficacious."

Concerning the belief in spirits, this statement was made: "While there was a belief in demons, man hit upon the idea of checking them through the invention of good spirits. Demoniac possession was prevalent at the time of Christ (Luke 4:31-41; Luke 8:26-36). The authors of these passages shared the belief of the times that lunacy was the result of possession by evil spirits." Classing the Biblical accounts of giants with folk superstition and imagination, the lecturer gave the common reason for the belief in giants as follows: "Men of today are thought of as rather degenerate, while their forefathers were stronger and greater. This has led to the idea that primeval men were giants. This idea crops out in the Old Testament, as, for example, in Genesis 6:1-4. (Genesis 6:4 reads in part, "There were giants in the earth in those days.")

In speaking of angels, it was said: "The belief in angels is a bit of folklore. The belief goes back directly to the Old Testament. Angels were thought to have personality and were messengers. Belief in angels grew from the early Hebrew belief and was taken over by the Christians. Up to the time of Milton, we have evidence that both Catholics and Protestants believed in angels. Even educated people thought that the prodigies of the natural world were the result of angel activity. It is only because of the progress of science that we have been able to get rid of this old belief."

The "evil eye" was cited to convince the hearer that the Bible is only a collection of folk-tales. "It is met with among savages today; also among primitive peoples, and among historic peoples—Egyptians, Jews (Proverbs 23:6), Babylonians, Greeks and Romans."

"Lots were not appeals to chance, but to divine aid or power for primitive peoples. New Zealanders find a thief by casting lots. The casting of lots played an important part in the Old Testament times. The Land of Canaan was divided by lot (Numbers 26:55-56). The lot was used to decide the will of God (Prov. 16:33). The Greeks selected Ajax by lot to fight against Hector. This idea continued through the Middle Ages, and did not die out from the minds of the educated and uneducated until the seventeeth century."

The dreams of Holy Scripture were similarly explained away by showing that all primitive peoples superstitiously believe in dreams and their significance. Curses and blessings are only a part of the belief in charms. "A curse is a form of words which makes things bad for the individual cursed. It acts like an arrow which really strikes. Savages and folk in Europe fear very much a curse. The same idea is found in the Bible, as in Gen. 4:11-12 (the account of the curse pronounced upon Cain). A blessing brings good luck. Jacob steals the blessing from Esau. After Isaac had given his blessing, he could not recall it, for it had attached itself to Jacob. These ideas survive in Christianity. The minister, at the close of the service, raises his hand in blessing. Among Protestants, the benediction is merely an empty form of words."

Speaking of the mystic number "three," the lecturer said in part: "Man experiences all about him things grouped in threes. Thus he meets with morning, noon and night; past, present and future; father, mother and child. Christianity has a Trinity whose origin goes back to the mystical number three. If there had never been a mystical number 'three,' there would have been no Trinity."

It requires no great wisdom to discern the ulterior aim of such ruthless treatment of sacred truth. It is a deliberate attempt to cast doubt upon the supernatural origin of the Bible and reproach upon anyone holding to the extraordinary providence of God. An at-

ipt is consciously made to undermine the ith of our fathers." By placing the Bible ngside of folk tales and known superstis beliefs, an effort is made to destroy any f in supernaturalism which the Christian ght hold. The possibility that God could natural means to accomplish natural ends, even supernatural means to accomplish his rposes, is unthinkable to the folklorist. Thus suppose that God might indicate his will ough the casting of lots is said to be imsible. Likewise, any assumption that some ments in folk lore and folk customs might perversions or racial memories of divine elation or providential guidance is ridiculed out of the question. Thus, too, one dare t assume that folk belief in angels or in yer might be a bit of racial vicarious exrience carried down from such a period as Bible sets forth regarding the state of an in the Garden of Eden when he was in cord with both the natural and the supertural world. Such a belief, by the way, no less plausible than many teachings of turalism which are accepted without reserve the folklorists. Nor does it ever seem to ur to them that they may be heading into lk lore and folk customs many elements ich never entered them nor rightly belonged them. If we accept the conclusions arrived by these liberalistic students of human cusms and lore, we must explain away the ndamental truths of the Bible—teachings ich differentiate the Bible and Christianity m other religions and religious systems. We ust supplant the Word of God and ordinary d extraordinary providence by the naturalic evolution of customs and beliefs. The oofs offered are from similarities. The ndard is naturalism. No Christian, surely, justified in accepting these invalid conclus, arrived at through unscientific argunts from incidental similarities, in the ace of the Gospel of Jesus Christ.

Over against the attempt to reconstruct, d even to explain away, Scriptural truths the part of the higher critics and the stunts of social customs and beliefs, there is a ass of men, the anthropologists, who would stroy the fundamental doctrines of Holy ripture by setting up in their stead systems naturalism.

Recently there came to our desk a booklet vertising "The Million Dollar Library." n the front cover appears a picture of a horle gorilla-like creature, facing a young man d young woman seated at tea. Evidently the beast was revealing the secret indicated in the title just below: "The First Story Ever Told." Opening the booklet, we see at once in large letters the words: "In The Beginning." And then presumably in answer to the question: "Where did the World Come From?" we read: "Millions and millions of years ago—a period so vast that all written history becomes a thing of yesterday—scientists tell us that what is now the earth was then a huge mass of flaming liquid, dashing through cold, lifeless and void space. With no thought of being sensational, these great minds, inspired by continual concentration on the great beyond, have produced the most powerful drama of all time. It fires the imagination to virgin thoughts; it removes the film from our eyes; and for the first time, we see the world in which we live. We see a great bulk of chaotic matter revolving at a dazzling speed, surrounded by dense clouds of steam; a continual downpour of boiling rain; an occasional collision with other great masses of flaming matter—on and on, aimlessly, for ages beyond our imaginations, disorganized and lost in space without end. This was the beginning, the dawn."

On the following page, in bold-faced type, is the question: "Were our Ancestors Brainless Insects?" Again the answer follows in these words: "Close your eyes and think of some muddy gutter or frog pond full of stagnant water with a scorching sun glittering down on the green slime which floats among the bulrushes and swamp weeds. These cesspools, geologists tell us, were the cradle of life on earth. This life, called Algae, was a very low form of plant (life), composed of a jelly-like mass which floated on the stale, slimy, black water of the primitive swamps. Step by step, scientists follow the evolution of this low simple plant into the soft boneless creature resembling a piece of liver, composed of a single life-cell. Then they tell us the most gripping story ever written, a story of the dark Azoic age which lasted for millions of years. A story so full of romance and thrills that it captivates the dullest imaginations. They tell us how these primitive creatures made a historic struggle to maintain their race and dominate the earth; how unseen powers crept up on them; and how they dwindled away to utter extinction in the presence of sturdier creatures of the animal kingdom."

Lo, how scientific (?) the imagination becomes when used in behalf of evolution! Such statements are in complete harmony with the

lectures, and the reference books used in connection with them, given in many university classrooms at the present time.

We shall now describe the evolutionary teaching which the writer met with in the lecture room of a certain state university and in a number of reference books on the subject.

Although there is some disagreement as to the underlying cause or principle of evolution, yet there is general accord among anthropologists that evolution is fundamental to anthropology. Some hold that evolution is based upon "natural selection" in the struggle for existence, resulting in the survival of the fittest. On the other hand, Hugo de Vries, with his followers, explains the underlying principle of evolution through "mutations" or "sports." Every step in the evolutionary process has resulted and still results from the "influence of natural selection acting upon chance variations."

In proof of the evolution of man's body, the anthropologist points to embryology, vestigal organs, and homologies between man and the anthropoid apes. We are told that a study of the human embryo before birth shows that man recapitulates the history of life. The embryo starts as a one-cell being. Later it develops through the various stages of the worm, molluscs, crustaceans (invertebrates), and then passes through the stages of fishes, amphibians, birds, great reptiles, great mammals, and finally reaches the stage of *homo sapiens*. The millions of years of man's evolution are thus declared to be recapitulated in nine months. So man's kinship to all life is said to be revealed.

In the matter of vestigal organs, the lecturer declared: "Nature is not a neat workman, for she leaves some of the scaffolding." (This is a serious charge to prefer against such a comprehensive and perfect set of laws as are necessary to evolution). Thus attention is called to vestiges binding man to former species. There is in the body a set of muscles used in moving the tail. The coccyx, a bone at the base of the spine, is said to be a reduced tail. (Why should this remnant of a tail be so nearly equal in man and the anthropoid apes, while the rest of man's body is so far removed from the apes?) There are said to be muscles for moving the ears. The appendix is said to be a vestigal organ. The nictating membrane, a little fold of tissue in the inner lid of the eye, is declared to be the remains of the third eyelid found in the bird. (Again we venture to ask a question: Why should the nictating membrane alone remain to link ma back to the birds? Surely it is not more us ful than wings!)

Relative to man's position in the anim world, it is maintained that man belongs the highest order of mammals. In genera the following order is cited to trace the a cestry of man: unicellar animals, invertebrate amphibians, reptiles, birds, and mammal Mammals are divided into five classes or ev lutionary groups: carnivorous, edentate (tho lacking certain teeth), cetaceans (of the wha kind), rodents, and primates. The primat are divided into *lemuroidia* (a nocturnal man mal allied to the monkeys) and *anthropid* (mammals allied to man). The *anthropoid* are divided into monkeys (new and ol world), apes (gibbon, gorilla, chimpanze orang-outang), and the "missing link." Th missing link—the final bridging step in th gap between man and the mammals— is bei supplied, it is asserted, by the discoveries fossil remains of the representatives of th races or species. Thus the Pithecanthrop Erectus (only a part of a skull, a few teet and a thigh bone some yards distant, we actually found) is placed as living five hu dred thousand years before Christ; the Heide berg man (the find consisting of a single jaw is declared to have lived from three hundr and seventy-five thousand to one hundred an seventy-five thousand years before Christ; th Piltdown man (the find consists of a bad broken cranium, one canine tooth, and pa of a lower jaw) is said to have lived one hu dred and fifty thousand years before Chris the Neanderthal man lived fifty thousa years before Christ; the Grimaldi, Brun, Cr Magnon, and Furfoos men lived twenty-fi thousand years before Christ. Beginning an where from ten to seven thousand years befo Christ, we have the appearance of man ve much as he is today except that he lived in much cruder state of civilization.

The kinship of man with the anthropo apes, and through them with the lower forn of animal life, is insisted upon because bodily similarities between the apes and ma To give further credence to such a flimsy a sertion, fragmentary remains are reconstructe in such a way as to make men and apes a pear to be near of kin. Indeed, it takes a extremely vivid imagination to reconstruct detail a creature which no one has ever see and of which such fragmentary remains as few teeth, a part of a skull, or a thigh bo are actually at hand. Of the similarities ov

which so much is made, we shall cite a few of the most important. The apes are said to have a fairly well developed monogamous family life. The sound of their voices has something almost human in it. (It takes a highly trained ear to discover that the cry of a baby goat is not that of a human infant, yet who would declare that man was but one step removed from the goat?) The apes are tailless except for vestigal remains. They can occasionally assume an erect position. Their dentation is very similar to that of man. The ape brain is similar to, though smaller and less developed than the brain of man. In fact, such similarities are so important to the anthropologists that he asserts, with great fervor: "The anatomical differences between man and the apes are of minor consequence."

And with many other words would the naturalist fain concoct an evolutionary explanation of man's natural ascent from the lowest forms of life—a system without a God, a system without an incentive, a system without an ideal, a system without hope for the individual.

In the end, the naturalist employs a single method in his attempt to overthrow Scripture. The one method is argumentation on the basis of similarities. By pointing to similarities (homologies, he calls them), it is assumed that there is identity or kinship. One similarity apparently blinds the naturalist to many differences.

However, only a citation is needed to point to the folly of such a procedure. Some things of great similarity, if different in a single item, are vitally different. For example, $10,000 and $10,000 are strikingly similar. Indeed, they are very similar. Yet there is a vital difference between the two when one is placed on each side of the ledger, credit and debit. No one would assert for a moment that the similarities in this instance would make the difference of no effect. It takes little wit to point out similarities, but it does take intelligence satisfactorily to explain differences—a trait which is sadly wanting in many naturalists. Where reason fails, the naturalist's imagination runs wild. Who would, for a moment, point to a dime in a cellar and declare that a fortune had been buried there, yet the naturalist does this very thing when he points to a part of a skull, a few teeth and a thigh bone some yards down the river as proof of a missing link, and hence the final proof of man's kinship to the brutes.

The aim of materialism is the destruction of the "faith." With might and main, the materialist is propagating his dangerous speculations. Only this afternoon (May 12, 1925, at 4:30) we heard a certain M. B. Whitaker broadcasting (through WLW, Cincinnati) the same boastful claims to which attention is called in this paper. Reaching a climax, the speaker proclaimed, in ecstacy: "There has been no fall of man except in individual cases." Many of our university professors, parrot-like school teachers, and so-called scientists hold that to be truly educated, one must be "scientific." To be "scientific," they maintain that one dare not be religious. Such propagandists, however, fail to realize that physical science, which deals with the natural world, is merely God's revelation of Himself in nature, and that He has also revealed Himself in Holy Scripture. Since both are the revelation of the same God, there can be no contradiction between them. To be truly scientific, one should be religious.

Materialism, with its offspring, evolution, is a sore delusion, a will-o-the-wisp, leading men into all sorts of vain reasoning. It is the product of a disordered imagination. It warps the intellect, and tends in many cases to deaden the consciences of men. We are warned against it in Col. 2:8: "Beware lest anyone make you a prey through philosophy and vain deceit, according to the tradition of men, according to the principles of the world, and not according to Christ."

* * *

Testing the Sermon

A sure test of whether a preacher is preaching God's word is the presence or absence of miracle power at work in his church. For God's work is certain to work miracles. "No word from God shall be void of power." A writer referring to the secret of the success of the Reformation has said: "The power which attended the movement was the power of God manifested through the living Word, the sword of the Spirit." And he added: "Human philosophy and the higher criticism have robbed too many preachers of this power. Their messages are too tame to arouse the people, too weak to strengthen the people, and too vague to guide the people." If our preaching is tame or weak, or vague, it does not get those qualities from the Word of God. Many sermons would not be preached, and many others would be considerably shortened, if preachers realized that only to the extent that the message is a supernatural utterance from God does it avail.—*S. S. Times.*

The Inscriptions on the Cross

THE variation between these in the four Gospels has given rise to charges which detract from the claim of the Gospels to the accuracy involved in inspiration; while the defences and explanations have been little less injurious in their effects.

1. Matt. 27:37, "This is Jesus the King of the Jews."

2. Mark 15:26, "The King of the Jews."

3. Luke 23:38, "This is the King of the Jews."

4. John 19:19, "Jesus of Nazareth, the King of the Jews."

It is universally *assumed* that there was only one inscription and some interpreters account for the differences by a further supposition that the full and complete version was "This is Jesus of Nazareth, the King of the Jews," the four consisting of certain words which formed a part of the whole.

It has been suggested by one that these four are, respectively, in harmony with the special object and scope of the Gospel in which it is found. This is ingenious, and would be worthy of Divine revelation if it could be substantiated.

Others suggest that, as the inscription was originally in Hebrew, Greek and Latin, they are the translations of these respectively.

But this involves another assumption, viz., that these three were not only the same, but were different so as to allow of such various renderings. It also accounts for only three out of the four; and does not explain how the Greek form could be a translation of the Greek!

In all these cases of difficulty it is well to "open the book" and see exactly what is said, and whether there is any ground for the original *assumption* that there was only one inscription, which is the foundation of the difficulty and the cause of its explanations.

1. Let us begin with Mark 15:26: "The King of the Jews." Here we have not a word about a "title" (*titlos,* John 19:19) being on the Cross at all, or which any one had seen. It is a question of "his accusation." It is the bill of his *indictment,* or the ground or cause of his condemnation, which was His claim to be "the King of the Jews."

(2) John 19:19. This was written by Pilate, and put upon the cross before it left Pilate's presence. For no one suggests that Pilate went to the scene of the execution and wrote anything there. It was written in Hebrew, Greek, and Latin. The Latin was put last as Pilate's language.

This title was read *after the cross was put up;* and became a source of argument between the chief priests and Pilate (John 19:21, 22), before *the parting of the garments* (vs. 23, 24).

What the final result of this argument was, does not appear from John's Gospel.

(3) But it appears from Matt. 27:37, that it must have resulted in that one being taken down, another "set up over his head" *after* they had parted his garments among them" and *after* they had sat down to watch him there (vs. 35, 36).

(4) Luke 23:38. This appears to have been a different one again. For we are not told all that took place. It is evident from John that the feelings of those concerned were deeply stirred.

The inscription mentioned by Luke was evidently much later, and was seen close upon the sixth hour (vs. 44), when the darkness fell. It was put upon "over him" (vs. 38, *ep auto*), and this order: "Greek, Latin and Hebrew," and *after* the revilings of the people (compare vs. 35-37 with vs. 38). Matthew's was *before* the revilings. (Compare Matt. 27:37 with vs. 39.)

If we accurately notice what is written we conclude:

(a) That Mark's was only his *indictment.*

(b) That John's was the first written by Pilate and put on the Cross before it left his presence.

(c) That Matthew's was substituted for it and placed "over his head" after the dividing of the garments and after the soldiers had sat down to watch; but *before* the revilings.

(d) That Luke was the last, put upon or "over him" *after* the revilings, and seen near the sixth hour.—*From "How to Enjoy the Bible."*

* * *

We must keep our nervous systems alive or we will lose desire. Do not become too satisfied. Comfort is a dangerous thing for it leads to stagnation, and loss of desire. Loss of desire means about the same as death.—*Earl Barnes.*

THE SANCTUARY

The Blessed Hope: a Divine Fact

By W. C. Seidel, D.D., Sterling, Illinois

But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort yourselves with these words.—I. Thess. 4: 13,14,16-18.

WHILE contemplating the awful calamity of those persons who are left behind at the personal coming of Christ to raise his sleeping saints, and translate the then living believers, the conviction was forced on my mind that: After all *the people do not believe that such a fact will take place,* and that it may occur at any moment of their life. I am further convinced that many *who do believe it,* hold it after all only as pious theory instead of a gracious divinely revealed fact.

I. *The truth of the matter is that the profound fact of Christ's pre-millenial coming is not taken seriously enough,* and many will finally be overwhelmed with anguish of soul because they have really not believed what God has taught, on this solemn transaction, for their guidance and deliverance.

1. There is no one doctrine of the Scriptures more clearly taught in the Word of God than *the fact of Christ's personal return to raise the believing dead and to translate the living believers.* "Behold, I show you a mystery: *We shall not all sleep,* but *we shall all be changed.* In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and *we shall be changed.* For this corruptible must put on incorruption, and this mortal must put on immortality." "The dead in Christ shall rise first: then *we which are alive and remain* (unto the coming of the Lord, 5: 15,) shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord" (I. Cor. 15: 51-53; I. Thess. 4: 16). The doctrine is taught both in vision, in parable and by direct declaration, and is illustrated by Enoch, Elijah and Christ. Christ's transfiguration on the mount, where Moses and Elias were personally present talking with Him, in the presence of Peter, James and John, was designed to teach the disciples this great doctrine by an object lesson. Notwithstanding all these profound presentations men deal with it as though it were a mere dream, a speculation, or at least something which did not concern them. In fact some men are actually afraid to teach the doctrine, or speak of it to others, for fear of being regarded as sentimental or superstitious.

2. I ask you, my dear reader, is such disregard to an important portion of God's Word just to yourself? Is it honest to deal thus with God's Holy Word? Is it not an insult to Christ who died for you? If you are guilty of such disregard, what will you say to Him when He comes as an excuse for your neglect? You cannot plead ignorance if you have at all read his Word only in a casual way. *You dare not plead the indifference of others,* because thereby you at once condemn yourself, for you admit thereby that you knew your duty but did it not. Will you say: Lord, I really believed in your coming, but I thought it was a long way off. Don't you know that He will reply: Did I not command you to occupy till I come, and that I would come at an hour when the careless servant would not look for me? Did I not warn you, saying: "Therefore be ye also ready, for in an hour when you think not the Son of Man cometh." You will not insult your blessed Lord by pleading such vain excuses. No! *You dare not thus insult Justice.* He will know the truth of this matter and you will realize that you cannot deceive Him.

3. What will you then do if you longer neglect to prepare to meet your Lord in peace?

You will either exclaim in the depth of your soul, and honestly confess: My Lord and my God! I have always been so unfaithful, so unprofitable. I cast myself on thy mercy. Have pity upon your unprofitable servant; or you will exclaim in awful anguish of soul: *After all it was only too true and I am left,* because unprepared and unworthy of the translation at His coming. I knew the fact of His coming but gave no heed. Now I am to pass through the awful anti-Christian horror *alone, without mercy, without grace.* I would not give heed to the Word warning against disregard of His coming, now I must learn by experience what I would not believe with a trustful heart.

4. There is only one class of people who are in a worse condition when the Master shall come for His own. They are the godless, unbelieving, Christ-rejecting world. I am sure their *greater misery will be no comfort to your awful desolation.* You don't want their companionship then.

5. The objection is sometimes offered that many of the best Christians who believed in, and devoutly waited for His coming were disappointed and died without translation. This objection rests on false assumptions, because *no true believer* in Christ's pre-millennial coming *was ever disappointed,* for *he still waits in hope,* yea, in blessed *assurance,* of Christ's coming to raise his sleeping body from among the dead. Such blessed dead will be the first to respond to the trumpet sound, calling them forth to blessed immortality and reunion of body and soul. That was St. Paul's great soul yearning: "That I may know Him and the power of His resurrection . . . If by any means I might attain unto the resurrection from among the dead" (Phil. 3: 10,11). The Word nowhere teaches that all should be alive at His coming; but that many should sleep in their graves: that *the dead in Christ* should be *raised first, then we which remain* unto the coming of the Lord . . . shall be caught up together with them . . . and we shall be changed (I. Thess. 4: 17,18; I. Cor. 15: 52).

6. The divine rule is, "Christ the first fruit, afterward *they that are Christ's* at His coming" (I. Cor. 15: 23). Christ Himself said: "The one shall be taken, the other left" (Matt. 24: 40,41; Luke 17: 34-36). The Master's command is: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things which shall come to pass, and to stand before the Son of Man" (Luke 21: 36; Matt. 24: 42; Mark 13: 22-37). The Christian's business is to watch—not for death, or calamity, but for his coming Lord, that he may be approved.

7. If the foolish virgins, who believed in and waited for their coming bridegroom and simply lacked oil in their vessels with their lamps, were so severely disappointed and so positively excluded from the marriage feast, what must be the condition of such believers who disregard the coming of their Lord? Christ has carefully instructed us as to what shall befall them (Matt. 24: 45-51; Luke 12: 45-48).

II. *I want to remind you now of the fact, dear reader, that although some of the most important prophecies in the Scriptures seemed to be long delayed, they were yet absolutely fulfilled as predicted.*

1. After the deception of Adam and Eve in the garden, the Lord God said to the serpent, "I will put enmity between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3: 15). The enmity began at once, but the bruising of the heel of the seed of the woman only took place after 4,000 years of suffering and waiting by men. Even then Satan was only judged and cast out, and his future destruction is still lingering, but as certainly as Christ has been bruised so certainly will Satan be crushed. (John 12: 31; 16: 11; Rev. 20: 10.)

2. The destruction of men and man's work by the flood was predicted 120 years before the event. Noah was doubtless often jeered by the godless while building the ark; but on the self-same day that God shut up Noah and his family in the ark the fountains were broken up and the flood came (Gen. 6:5-8).

3. The coming of Christ as Redeemer and Saviour was promised, and the promises repeatedly renewed and enlarged for 4,000 years, but only "When the *fullness of time came God sent forth his Son,* born of a woman, born under the law to redeem them that were under the law, that we might receive the adoption of sons," etc. (Gal. 4: 4-7). When He came, Mary, Joseph, the shepherds, the wise men, Simeon, Anna and many others saw Him and rejoiced at His coming. But Herod, the elders and chief of the people, with many scribes and Pharisees, always hated and rejected Him, *because they believed not what Moses and the prophets had written of Him.*

4. Israel's bondage and deliverance out of Egypt was predicted 400 years before, right

the midst of the assurance by an unchangle covenant to Abraham. Yet not a single ment of it failed; and the unfulfilled elents of the covenant are even now being filled. The same is true of Israel's captivity Assyria; and Judah's captivity by Nebuadnezzar was mose fearfully fulfilled when e cup of their iniquity was full. And what most remarkable, Judah's dispersion, the vastation of Jerusalem and Palestine as prected, were most painfully accomplished, and e more remarkable fact of *Judah's return her land and city,* and God's favor to the d and the people, *is taking place before our ry eyes today.* After 1800 weary years of ffering, persecution, cruel torture from their emies, agonizing self-reproach, penitential es and devout prayers for God's help, the rd is graciously turning to His people in ercy and brings them the first fruits of their storation. But Judah's return is an absolute surance of Israel's disclosure, return, resration and reunion with their brethren, and ith them to form *one nation* in the land hich God covenanted to Abraham, Isaac and acob (Jer. 30:4-11, 16-24; 32:36-44; 33:-26; Ezek. 34:11-31; 36:21-38; 37:11-28. here are now over 150,000 Jews in Palesne, and fully 50,000 in Jerusalem. The rains e also returning to the land in its season (Is. 0:23-25; Joel 2:23,24).

5. *Many of Christ's predictions are upon s:* "Upon earth distress of nations, with erplexity . . . Men's hearts failing them for ear, and for looking after those things which re coming on the earth" (Luke 21:26-28). he false prophets have long been here, inquity surely abounds and the love of too any is growing cold (Matt. 24:11,12,24). ow soon the sign of the Son of Man may e placed I do not know, *but when it is* seen, eliverance is at hand.

6. These facts, dear reader, are the voice f God in history certifying the divine chacter of prophecy, and appeal to you to give eed to what is taught that you may escape. Will you believe, and like Noah and Lot, ave yourself and house, or like their assoiate, disregard the warning and perish? Will ou, like the early Christians, leave Jerusalem, s warned by the Master, and save yourselves, r disobey and be rejected (Matt. 24:15-22)?

7. I have now shown you, from the Word, ow many prophetic facts were marvelously ulfilled when the full time of God's purpose ad come: That the partial fulfillment of a rophecy is a divine guarantee of its truth, and an assurance of its final consummation. I beg you, therefore, place yourself at the point of Christ's coming for his own and think yourself among them. Then imagine, if you can, the inexpressible joy of being found worthy to escape all the things that are coming on the earth and to stand before the Son of man; the unspeakable delight of your loved ones gone before, or those yet with you, on finding you with them; the pure pleasure of Jesus, who knows the worth of your soul, having purchased it with His own blood and cruel death. Or, *if you are yet doubtful,* place yourself among the rejecting and rejected—*those who will certainly be* LEFT behind ("for one shall be taken and another left." Mat. 24:40,41.) Then imagine what your unutterable soul anguish will be, if you can: Father, mother, brother, sister, wife, child, pious pastor and neighbor gone, and *you, in the awful agony of soul, know now what you would not believe:* That the Lord HAS *come and taken His own* away from the awful anti-Christian tribulation and you must pass through it; that He will judge the worldly church for her iniquity, and the godless, Christ-rejecting world:—(1) By giving them into the hands of *"The Man"* for whom they looked, to experience his dreadful tyranny; (2) To endure the wrath of the Lamb and of Him who sitteth on the throne, because they rejected Him whom God had sent to be their deliverer and advocate. See what Christ says of such unprepared servants and virgins (Matt. 25:12,13; 24:48-51). I beseech you therefore, beloved friend, let not another day pass until you have settled your soul's welfare, accepted Christ as your Saviour, or, if you are a Christian, that you prepare to meet your Lord and Master in peace when He comes for His own. Amen.

* * *

The Way Out of a Crisis

Do all you can, and pray. This was Jacob's method, and there has been no improvement on it to this day. When he had planned every way to please his brother, he went alone and spent the night with God in powerful supplication and intercession, and God helped him to pray effectually, for not only did he talk with God, but God talked with him. And there he prevailed with God after God had conquered and cured him, and, prevailing with heaven, he prevailed with earth.—*Wesleyan Methodist.*

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware

The leprosy therefore of Naaman shall cleave unto thee, and he went out from Elisha's presence a leper as white as snow.—2 Kings 5: 27.

Elisha refusing to take gifts from Naaman, who had been healed of leprosy, had a servant Gehazi, who decided to tell a lie in order to obtain two talents of silver and two changes of garments for himself. To use deceit for one's personal gain was death to friendship between Elisha and Gehazi. To be true and faithful to each other are the essentials of brotherhood. One must give as well as receive. A mutual exchange of love and regard is the only way to perpetuate true friendship. There can be no lasting union between an angel and a devil, a Christian and an outlaw. Such are compelled to be antagonistic, as a dove and a reptile, as hell and heaven. Elisha could not further employ Gehazi. He must go into banishment as a leper because he sought for power and wealth for himself, regardless of Elisha. He sold himself for gain and lost all that was worth having, here or hereafter. Such treachery, like the sin of Judas, is horrible to contemplate. It is the evil one coming between God and His children.

What a contrast are the blessings of true friendship, where, in sorrow, want and trouble, we may consult one with another, helping each other on the way to life everlasting.

In making new friends, we should be sure to keep the old ones? "Old wood to burn, old authors to read, old friends to trust." We should contemplate often such friendships as David and Jonathan, Peter and John, Paul and Timothy; they are types of true friendship. There are no bolts or bars, shutting away true friends from each other. Friendship means more than comradeship; it means walking together the whole journey of life, never minding the circumstances of losses or gains. It is a growth from Christ, the tree of life, in the soul.

They parted his garments, casting lots upon them.—Mark 15: 24.

Caesar's soldiers gambled for Jesus' seamless robe, while the Son of God was being crucified. Caesar Nero made merry while Rome was burning and Christians were being crucified. We are living in an age far advanced from such cruelty, yet while nations are sitting in lonely desolation after the awful conflagration of war, we have been profiteering out of the necessities of these millions and gambling for the spoils of wealth.

Should not politics mean principles, parties mean the promotion of good government? Should not the ballot follow the bullet for the progress of peace and harmony among all nationalities?

America gave her millions of soldiers to help extinguish the flames of war and to bestow freedom and succor to crushed and famishing peoples. But we have changed the high-toned melody, "the whole world for democracy," to the lower notes, "America for Americans; other nations for themselves." What an inglorious retreat after such a world victory. Can it be that we have been casting lots for the presidential robes of office while the Occupant was being crucified upon the cross of criticism? And this is the year for the celebration of the landing of the Pilgrims three hundred years ago. Are we not dishonoring their principles in laying the foundation of a republic that would not only become an asylum for oppressed peoples but would radiate the rays of liberty enlightening the world everywhere?

Ye are the salt of the earth.—Matt. 5: 13.

As Elisha healed the bitter waters of Jericho by putting salt in the chief spring of the city, making the country fertile and beautiful, so the salt of salvation will purify the moral fountains of society, making glad individuals and nations. Pestilential slums are thus transformed into habitable homes and playgrounds for children. Satan's polluted pleasures may be purified and made white by the saving power of Christ's followers. Out of wars may come peace; out of the conflict of classes and races may be developed brotherhood and friendship; out of poverty, ignorance, sorrow and sinfulness may be grown civilization, benevolent institutions, such as hospitals, colleges, homes, asylums, churches and universities. One of Christ's savory disciples can season with the salt of purity a whole community or nation, like Morrison in China, Tho-

rn in India, Livingston in Africa and Savarola in Italy.

Salt is not a treasure to be hoarded; it is ful only when imparted. It helps save the er and the receiver. As Jesus, by His lovg words, holy example and kindly ways, ngled among the people, feeding the hungry ltitudes, touching the dead into life, the ful into purity, so His followers, having the t of salvation within themselves, may exert saving influence everywhere they go. They ll aid in annihilating the hell broth of inxicants, the Belshazzar banquets of revelry, e awful passions and crimes of a sinful rld. They will help to abolish the peril of verty, the malaria of materialism and the rse of avarice.

Christians are the cruse cleansed to carry e sacred salt to all the world. They are mples of what God can do for all people. oly salt is the antidote for all the diseases a sinful life. It can redeem nations from rrible conflicts, social revolutions, from the thronement of infidelity, the rule of kings and tyrants, from the oppressions of the rich upon the poor. As gold is purified from its dross by fire, so the heart of man becomes cleansed by the Saviour's salt of salvation.

GOD'S WILL

There is a beautiful figure in one of Wordsworth's poems of a bird that is swept from Norway by a storm. And it battles against the storm with desperate effort, eager to wing back again to Norway. But all is vain, and so at last it yields, thinking that the gale will carry it to death—and the gale carries it to sunny England, with its green meadows and its forest glades. Ah, how many of us have been like that little voyager, fretting and fighting against the will of God! And we thought that life could never be the same again when we were carried sea-ward by the storm. Until at last, finding all was useless, perhaps, and yielding to the wind that bloweth where it listeth, we have been carried to a land that was far richer, where there were green pastures and still waters.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

August speaks of maturity. As Christians grow older they ought to mature into ripe Christlike character. The plans for the coming Church Year of activity should be matured this month, ready for application in the next. Though this month is generally desired for holidays, yet the mind is free and the freer to plan for the time of restored strength.

Profane Esau

Hebrews 12:14-17

Profanity is hydra-headed. The men of -day need to be like Hercules. Society toay is like the Lernaean Marshes. Men rofane God's name, His Day, His Book, and hey profane their own talents, ability, inuence, character.

The case of Esau is illuminating. Read he account in Genesis 25. He did not swear; or all the Jews are reverent. They never ronounce the name of "Jehovah," even when eading the Holy Scriptures. They read "Lord" in its place, "Adonai." Under great provocation Esau merely said, "You are ightly called Jacob, supplanter, deceiver."

What was Esau's profanity? Profanum is he place in front of the Temple, outside the oly place; so profanity is anything not holy. He sold his birthright for a mess of pottage. Was that not a little thing? Let us see. The birthright was financially two-thirds of the property, when there were two children. The double portion was twice as much as the other children. But it meant much more; and it was in this that he was profane. The eldest boy was the head of the family and the *priest in the home*, taking the place of God for the others. Esau saw nothing in this. It was merely business with him. Holiness and sanctity were nothing to him, meaningless. This was the indication of his profaned powers.

Jacob became Israel, not as the result of his cheating his brother out of his birthright; but because he was religious, and recognized God, and held sacred things inviolate. He was spiritually minded, whereas Esau saw only the material and sensuous. Paul says

"The mind of the flesh is death but the mind of the spirit is life and peace." (Rom. 8:6).

How many in America to-day do not believe in the sacredness of law and law-enforcement! This is the greatest peril of Democracy. "The powers that be are ordained of God." Therefore be subject to those in authority.

The profanation of the soul is man's worst calamity, a veritable curse. Yet some in Christian lands do not hold the life and death of Christ as holy. When men prostitute their powers to the getting of riches and position and fame, neglecting the spiritual and the sacred, then their souls become profane. They are like Esau, who for sustenance foolishly sold his sacred office as the first-born.

Mobilizing Humanity

John 1:35-51

In preparing for war the first thing to be done is to mobilize the nation's resources of men and money. A gesture of this was seen in September of last year in the Defense Test. About that time a mobilization of the naval powers of America and Great Britain and France was necessary in the Harbor of Shanghai to prevent the Chinese soldiers from entering the city to loot and destroy.

Jesus Christ began to mobilize humanity in order to win the world back to God and order and peace. He was not spectacular. Palm Sunday was the exception that proves the rule. His tactics were quiet but marvellously effective; so that now five hundred millions and more are marching under the banner of Jesus Christ. The Church is His recruiting station. There is no age limit, either way. Jesus says simply, *"Follow Me."*

The followers of Christ are mobilized into regiments of their own choice, within limits. Thus in almost every place there are Churches of different methods; and everyone is free to choose, so long as he chooses one. Some abuse this privilege by not joining any, but going haphazard from one to another, or by not going anywhere. And within each Church are smaller organizations for effectiveness, the Sunday School, the Young People's Society, etc., etc. Loyalty to Christ means putting every talent into the Cause, all the resources of the community.

The different Churches of every community should be banded together. There should be no rivalry, no antagonism, but federation and cooperation. In the larger cities, the Pastors are generally gathered together into a brotherly association; and the Churches fraternally work in harmony, especially in the summer months, with union services.

There are national organizations of the different Churches, in order to greater efficiency; and these bodies should work along the same lines and in the greatest harmony in order to inspire as many outsiders as possible to plan and work for the cause of humanity. Anything for the betterment of society and of industry and of government should be held sacred; and every possible effort made collectively to secure the best results.

The forces of Jesus Christ throughout the world are being related more and more in a practical way. The World's Sunday School Association and the World Christian Endeaver Convention are samples of many such organizations that reach around the earth. The Federal Council of the Churches of Christ in America is reaching out in manifold ways to leaven the whole world, and unify the forces for righteousness.

Our enemies are not men but the spiritual foes of men. We are to fight to save man from himself. Our Leader is Jesus Christ the Magnet of Humanity. "I, if I be lifted up, will draw all men unto me."

The Pillar of Cloud and Fire

Exodus 13:17-22

God is always with His people, if they follow His guidance. His presence is sometimes felt and oftener unobserved and unrealized. To help the Israelites to sense His presence, God gave them a pillar of fire. "Right forever on the scaffold, wrong forever on the throne; but that scaffold sways the future and behind the dim unknown standeth God amid the shadows, keeping watch above His Own."

The Pillar of Cloud and Fire was first installed when Israel escaped out of Egypt (Ex. 13:21). It stood between Israel and the Egyptians at the Red Sea (Ex. 14:19). It rested on The Tent of Meeting at Horeb (Ex. 33:19). We see it again at Hazeroth when God judged between Aaron and Miriam (Num. 12:5). It stood by Moses when he pleaded for the Israelites, after the cowardice of the Spies (Num. 14:14). Again it stands at the Tent of Meeting before the death of Moses (Deut. 31:15). The glory of God thus filled the Temple (Isaiah 6:4).

God was leading Israel to Liberty and Humanity (Ex. 16:3). He so led our Pilgrim Fathers; and now is leading the nations of the earth. He is leading the Church of Christ and drawing closer together all the different branches of this Church, under this common leadership, the glory of God in the face of Jesus Christ. On the Day of Pentecost the Holy Spirit came upon the leaders in the Church and sat upon each of them, as tongues of fire. Now the glory is hidden in the breasts of the disciples and in the Christ-like workings of His Church, reaching out into all society.

Personally we may have the witness of God's Spirit in our heart, unseen but felt. "Hereby we know that He abideth in us by the Spirit which He gave us" (1 John 3:24). We need to cultivate the consciousness of His presence. Study Psalm 139. Apply radio to your spiritual life and get the unseen and unheard messages from God. The power of His overshadowing presence sometimes thrills and awes the trusting soul.

This means everything. John Smith was a drunken and profane blacksmith. Business left him, and his family suffered. A change came. A new sign was hung out, "John Smith and Partner." Business returned. All went to Church; and John Smith was a new man. Christ was his partner.

The special application of this truth is for guidance. The pillar led them by day and by night. "I will instruct thee and teach thee in the way, which thou shalt go; I will counsel thee with mine eye upon thee" (Psalm 32:8). God leads forward and never backward. He leads in the best way, for our welfare and for the Cause. He always leads to higher ground and purer air, though often the way is rough. Life thus becomes a sure success for this world, and eventually merges into the life in the Father's Home and our Home.

"Imitators of God"

Ephesians 4:25; 5:2

God is like us, because we were made in His image, after His likeness. Philosophy may sneer at this; but can it give us anything better and more correct? Jesus Christ illuminated this by teaching us to call God our *"Father."* Thus only can we know Him and imitate Him.

Thomas A. Kempis, A. D., 1379 to 1471, wrote "De Imitatione Christi." These days people prefer the imitation in the life of friends. This is the highest type of Christianity; and is not fantastic nor unreal. It is possible for everyone. "Be ye imitators of God as dear children."

Imitators are more than followers. The Greek word is "mimicry." We find it in Nature, as in the Mocking Bird, which imitates the nightingale. Children imitate their parents, not in dress, but in manners and ideals. Man's highest ideal is to imitate the Heavenly Father.

Many scoff at this idea, as many did about "In His Steps;" but the ignorant have sometimes scoffed at the idea of education. This ideal of the Christian is sane and noble and Christ-inspired. Dr. Grenfel of Labrador, a favorite at Harvard and Yale, exemplifies this truth. What is more, Jesus of Nazareth exemplified what He taught. He revealed God and He revealed manhood. His life was not "lofty," but natural and possible. The common people heard Him gladly and rejoiced to know Him personally.

"As beloved children." This means that it is not "aping" God, as the daw aped the peacock, in our old readers in school. It is not trying to dress and walk like God, as snobs in Long Island did with the Prince of Wales last year, even to his nervous mannerisms. We are to imitate God in the essentials of life, growing ever, eternally adolescent. Heaven will not be stagnant.

What is the most Godlike thing about God? It is His kindness, which we all may imitate without presumption. This loving kindness is the finest thing in earth or in heaven. "Ye therefore shall be perfect, as your heavenly Father is perfect" (Matt. 5:48).

This imitation of God is our sincerest praise, even more acceptable to God and man than singing anthems. When the body is left behind, then this ideal will be realized and our praise will be perfect.

* * *

I believe Jesus Christ to be the Son of God. The miracles which He wrought establish in my mind His personal authority, and render it proper for me to believe whatever He asserts. I believe, therefore, all His declarations, as well when He declares Himself to be the Son of God as when He declares any other proposition. And I believe there is no other way of salvation than through the merits of His atonement.—*Daniel Webster.*

LIBRARY TABLE

Reviews of Recent Books

By Professor L. S. Keyser, D.D., Springfield, Ohio

Evolution: Is It Philosophical, Scientific and Scriptural? By Rev. Alexander Hardie, A.M. The Times-Mirror Press, Los Angeles, Calif. Cloth, $1.50; paper, 50 cents.

Mr. Hardie, who is a Methodist minister of the Southern California Conference, dedicates his book to "all lovers of Theistic Philosophy, Sane Science and Divine Revelation." He is intensely in earnest, and wields a trenchant pen. His reading has been extensive in theology, science and philosophy. He finds that modern evolutionists hark back to the Greek philosophers of the materialistic school, namely, Democritus, Epicurus and Lucretius, but have little in common with the great theistic philosophers, Xenophanes, Anaxagoras, Socrates, Plato and Aristotle. This looks bad for evolution, showing that its tendency is toward materialism. In the scientific part of his book Mr. Hardie certainly shows himself well informed, for he not only quotes from nearly every authority, giving titles and pages, but also canvasses the scientific data for himself and shows that the theory of evolution is far from being demonstrated. We have only to add that our author mars his otherwise valuable work by unnecessary epithets. This will anger the evolutionist, so that he will not consider the argument judicially, even if he will read the book at all. But no one can deny that our author presents many facts and unanswerable arguments against evolution.

Genesis: A Study of the Plan of Redemption. By Professor J. B. Tidwell, D.D. Baylor University Press, Waco, Texas. Price, $1.50.

A book that is unique and brings out new aspects of truth from the treasury of God's Word—that is a fitting description of this important volume. We do not remember ever to have read a book whose author sees so many *indicia* of redemption in Genesis. Dr. Tidwell, who is a professor in Baylor University, Waco, Texas, has done a great and timely work. He shows that the teaching of the Bible is unified throughout; that in and through it all one increasing divine purpose runs; that the last book is the historical and divinely intended sequel to the first three chapters of the first book. The Bible is not a welter of *disjecta membra;* it is an organism. In God's purpose all things are contained *in nuce* from the start; hence history in its progress and unfolding is constantly repeating itself and revealing the divine plan of redeeming love and grace. The author shows that the virgin birth of the Lord was a necessary step in all this redemptive process. He also proves that there was perfect congruity in the incarnation of the Son of God in human nature, because in the beginning God created man in the divine image.

And now it seems ungracious even to suggest a criticism of so good a book, and perhaps none should be made. But we feel that it has one defect. Dr. Tidwell calls the Old Testament narratives "stories," and *seems* to intimate that he uses them as "illustrations." We find nowhere a clear statement that he regards them as historical narratives. He certainly must mean, however, that they are historical, or he would see that all his beautiful inductions from them regarding the plan of redemption through Christ would be robbed of their value. Myth, legend, folklore, allegory would make a poor foundation on which to build the structure of a real historical redemption. Hence we cannot but believe that Dr. Tidwell holds the historicity of the narratives of Genesis—only we wish he had said so right out.

New Testament Criticism. By Professor H. E. Dana. The World Company, Inc., Fort Worth, Texas. $2.00.

Some time ago we had occasion to say many good words for Professor Dana's "Authenticity of the Holy Scriptures." The author is Professor of New Testament in the Southwestern Baptist Theological Seminary, Fort Worth, Texas. In this work he upholds Biblical Criticism, by which he means, of course, close and scholarly research, and thinks it a mistake for conservative people to taboo it. This is true when "criticism" is used in its technical and scientific sense. This work is indeed thorough-going, and acquaints the reader with the whole history of New Testament criticism, as well as with the position and methods of all schools from the most ra-

nalistic to the most orthodox. But the au-
r does not leave matters suspended in the
; he agrees with the conservative views on
actically all points, and gives the reasons
his conclusions. We note the following
ints:

He accepts the common critical contention
at Mark's gospel was the first and that
atthew and Luke drew largely from him,
hile he in all probability had oral tradition
his source. As we have said before in this
urnal and elsewhere, we cannot see why
atthew, who was a direct follower of Christ
an apostle—should have been dependent on
ark or even on oral tradition. Why could
not have remembered what Christ did and
id, especially if Christ's promise of the Holy
irit (John 14:26) was fulfilled. It seems
us that the chief "sources" of all the gos-
l writers were Christ Himself, the Holy
irit, and Joseph and Mary.

Our author defends the Johannine author-
ip of John's gospel, and does it well, al-
ough he does not finally take an absolutely
rm stand. On the virgin birth of Christ he
aves no doubt of his Biblical faith. The
apter on Christ's self-consciousness is pro-
und and vital. With real intrepidity he up-
olds the full deity and true humanity of
hrist, the reality of miracles, and the com-
lete inspiration of the Holy Scriptures. His
eatment of the New Testament canon—and
at of the Old Testament as well—is most
tisfying. It is an excellent book for a sem-
ary text and for the general reader who de-
res to be posted on matters of Biblical re-
arch.

The Acts of the Holy Spirit. By Arthur T. Pierson, D.D. Fleming H. Revell Company, New York and Chicago. $1.00.

In these days the doctrine and function of the Holy Spirit needs re-emphasis. Perhaps the most practical exercise in which the Christian Church could engage today would be to seek the gift and power of the Third Person of the Holy Trinity. For this reason this reissue of Dr. Pierson's well-known work is especially timely, and we welcome it most heartily. In its day it proved a godsend to many a soul, and helped the church in general to seek a deeper experience of the power of God. It is a thorough-going examination of the active mission and ministry of the Holy Spirit as set forth in the Acts of the Apostles. The chapter headings are significant. The doctrine of the deity of the Spirit, while not so specifically argued, is everywhere taken for granted, and His blessed inner office work is vividly set forth and sufficiently amplified. Dr. Pierson was a spiritually minded man, and therefore was well fitted to treat the doctrine and work of the Holy Spirit.

The Mystery of Suffering. By James H. Brookes, D.D. Fleming H. Revell Company, New York and Chicago. $1.00.

The proof that this is a worthwhile book lies in the fact that the publishers have issued it in a new and sixth edition from new plates. Dr. Brookes was a faithful pastor for many years, a man of tender sympathies, and had much contact with people in affliction. He also knew the resources and rich promises of the Holy Scriptures. Thus he was well qualified to comfort those who were sorrow-stricken, whatever may have been their kind of suffering. He knew how to apply the "balm of Gilead" to every wound. The problem of suffering is always with us, and much has been written on the subject; but it is doubtful whether it has ever been so adequately and appealingly treated as it has been in this enduring work by Dr. Brookes. All kinds of suffering are treated, and the allaying remedy is specifically set forth in the simplest and most persuasive manner.

An Outline of the Books of the Bible. By James H. Brookes, D.D. Fleming H. Revell Company, New York and Chicago. $1.00.

We have here a re-issue of another well-known book of unceasing value and interest by Dr. Brookes. The design of the book is to exhibit the chief purpose and teaching of each book of the Bible. There is no attempt at Biblical criticism, no stirring of doubt regarding the genuineness and credibility of the Scriptures; the traditional view is taken for granted; and this method, it may be said, is the best apologetic for the divine character of the Bible, because its contents and its sacred teaching are its own best proof that it came from God. Such holy, uplifting truth never could have had its source in fallible and errant human minds. We welcome this new edition of a book that is just as relevant today as it was when it was first issued, although some years have elapsed since that time.

Preachers and Preaching. By Arthur H. Smith, D.D. The United Lutheran Publication House, Philadelphia, New York and Chicago. $1.00 net.

The contents of this valuable work consist of a series of addresses delivered by the author on the Kessler Foundation at Hamma Divin-

ity School, Wittenberg College, Springfield, Ohio. The reviewer heard these lectures, and can bear witness of the wholesome effect they produced upon the lecturer's auditors. Throughout the volume sounds the note of evangelical sincerity. There is no diminution or shading of the plenary faith. Dr. Smith says frankly in his preface that his chapters "are written from the conservative point of view, for the author is strongly conservative in his views and convictions. A preacher's theology will certainly influence and form his homiletics. We believe in the integrity, the power and the inspiration of the Holy Scriptures," etc. For this very reason Dr. Smith's lectures are full of spiritual earnestness and power. They make preaching worth while. They give the preacher a real message—one that sets his own soul on fire and enables him to deliver it with warmth and sacred eloquence.

The chapter headings will give an idea of the rich contents of the volume, and will show how suggestive they are for both the minister at work and the theological student preparing for his life vocation: "The Place of Preaching in the Church's History;" "The Purpose and Content of Preaching;" "The Making of the Sermon" (most helpful for ministers); "The Preaching of the Sermon"; "The Preacher and His Own Spiritual Life." It is a book that ought to have a wide reading in the Lutheran Church and in all other Christian communions as well.

The Diary of a Deacon. By Raymond Etan. The Castle Press, Philadelphia, Pa. 85 cents.

At first the deacon did not take his office very seriously. He was just a little merry over it, and perhaps half ashamed. But soon he bethought him to look up the meaning of the word deacon, especially in the New Testament sense; then in the sense of the duties and obligations connected historically with the office. Thus the seriousness of his vows grew upon him, and he saw that his function was not merely a nominal one, nor a mere sinecure. He had a wife, too, who prompted him and plainly pointed out the narrow way to him, and that helped him a lot. Thus led, he soon found himself in the midst of the activities of the church.

So from the viewpoint of a deacon he improves the opportunity in this delightful book of discussing many of the practical problems confronting the church today. He has much sympathy with the pastor, and points out his multitudinous and multifarious duties. The book is an excellent treatise on the office o the diaconate. All deacons ought to read it yes, and all elders and pastors as well.

How to Study the Bible. By I. M. Haldeman, D D. Fleming H. Revell Company, New York Chicago, Edinburgh. $2.00.

This is the ninth edition and a new issue o a most valuable book, published some years ago. It has lost none of its value and freshness through the passing years. It is a Biblical miscellany, and a delightful one. Dr. Haldeman is a faithful student of the Holy Scriptures, and is a master of exposition. His firs chapter deals with the best method of Bible study, while the rest of the chapters treat o various themes. Such a book makes the Bible glow, and is one of the best and most convincing proofs of its divine inspiration. Dr. Haldeman is an earnest exponent of what i known as Dispensational Truth, which explains so many of the supposed difficulties o the Bible, proving how God adapted His revelation to the several eras in the world's history.

The Heart of the Gospel. By J. K. Mozley, B.D Society for Promoting Christian Knowledge London, England. 5s.

A book for thinkers. Its major subject i soteriology, with special reference to the doctrine of the redemption wrought by our Lord through His active and passive obedience. Ou author calls the expiatory work of Christ "th heart of the gospel." That this doctrine presents difficulties is no special cause for wonder for all the doctrines of the Christian syste involve mysteries which cannot be fathomed by human reason. The book has great merit The author looks upon the atonement as an objective fact. It has its profound Godward aspect and value. It affects God as well as appeals to man. It bears a vital relation to the divine principle of eternal justice and the moral order of the universe. The sufferings of Christ were not merely vicarious in a general sense; they were vicarious in the sense o expiation. While the atonement flowed from the love of God, which moved Him to institute it and carry it to achievance, it is at the same time an expression of His reaction against sin as a violation of the law of righteousness. The so-called "moral influence" theory is not truly moral, because it ignores or sets aside the ethical principle of justice and makes love a sentimental emotion instead of a strong and holy one.

So far as we can understand Mr. Mozley's profound work, he regards Christ's suffering

l death upon the cross as substitutional; as endurance of the penal consequences of n's sin in man's stead; yet it was not in ath, but in love, that the Father "laid on n the iniquity of us all."

Mr. Mozley's reviews of a number of re- nt works on the atonement are keen and uminating. Among the books thus dealt th are those of Canon Hart, Denney, Canon rr, Snowden (P. L.), Franks, Grensted, ld, at greater length, Rashdall. His chap- on Principal Forsyth's view of the atone- nt is of unique value. These recent publi- tions, he holds, indicate that modern theo- gical thought in Great Britain has reacted m the placing of the major emphasis on the carnation to placing it on the atonement.

rly Hebrew History and Other Studies. By Harold M. Wiener, M.A.,LL.B. Robert Scott, Publisher, London, England. 5s.

If any man has the equipment for studying e Old Testament technically and critically, is Mr. Wiener. While he makes some con- ssions that we do not feel disposed to allow pp. 25,26), yet, on the whole, he upsets the ntentions of the negative critics by proving at the Old Testament narratives are histori- l. Nowhere are the patriarchs, Abraham, aac and Jacob, treated as if they were mythi- l or legendary beings, or as merely the cor- rate names of tribes of people; while Moses, amuel and David are also regarded as his- rical characters whose lives are correctly re- rted in the Bible. Our dubious feeling about me of Mr. Wiener's works arises from the ct that he treats the Hebrew text as if it ere very uncertain. Then, too, in the con- lusion of his book (pp. 107-109) he leaves e solution of the problem of sin and suffer- g in a state of dubiety, hoping that human vestigations in solidarity, heredity and psy- hology will by and by illumine the way. This ncertainty, we would kindly suggest, arises rom remaining in the Old Testament, where- s the New Testament revelation puts the so- ution into our hands, at least for the Chris- an believer. Note the following: St. John 4: 1,2; Rom. 8: 18, 28-32; 1 Pet. 1: 6-8; ev. 7: 14.

However, Mr. Wiener deals effectively ith the centripetal and centrifugal forces perating in early Hebrew history, and points ut the chief causes that functioned for the lidarity of the nation. He co-ordinates the eligious and political factors in Israel's mar- elous history. In his second chapter he does good work in indicating what is immutable and what mutable in the laws of Israel. The last chapter, dealing with the divine causality and human responsibility, vindicates the ways of God to man, showing from the testimony of the Old Testament itself that God is not an arbitrary despot. We welcome this book as a real contribution to our knowledge of Hebrew history, law and religion. It confirms our confidence in the Book as a revelation from God and not merely a product of the evolution of the Hebrew people. It is a good antidote for the divisive and sapping Biblical criticism.

Both Sides of Evolution: A Debate. By Charles Spurgeon Knight. Arthur H. Field Publishing House, San Jose, California. $1.00.

Well! in spite of Solomon's well-known adage, there is something "new under the sun." It is found in this interesting book. Here is a debate on evolution written by one man, who presents both sides and in both cases puts forward his best foot. In all fairness and fullness he presents the strongest arguments *pro* and *con*. So far as we can see, he seems to be equally honest and earnest in presenting the arguments on both sides of this much-mooted question. Just how one mind can be so impartial on such a burning question is, we confess, something of a psychological puzzle to us.

The characters who have part in the debate are imaginary persons. The chairman, who gives the opening address, is the president of a famous university and has evolutionary leanings. The upholder of evolution is a certain Professor Allen, who is represented as a learned scientist. The opponent of evolution and defender of the view of special creations is the Rev. Dr. Barkley, a pastor, celebrated for his brilliancy. The contestants both exhibit much knowledge of the question at issue. They are not ignoramuses by any means. They have ransacked the whole literature of evolution from the days of Democritus to the latest and most up-to-date advocates and opponents, and thus there are quotations galore from both scientific and philosophical authorities, while the minister also proves himself a well-trained theologian and Bible student. While the author of the book is eminently fair, and makes the arguments on both sides as cogent as he can, we cannot help feeling that Dr. Barclay, the anti-evolutionist, has the best of the debate, his reasoning being more cogent and fundamental than that of his opponent, and his references to scientific data more relevant and telling.

Besides, his thought is generally along higher levels than those of his opponent, who can hardly extricate himself from the swamps and jungles of the wild beasts. On the whole, we commend the book, believing that people should read both sides of the question. The spelling and proof-reading should have been more carefully done, but this is no criticism on the contents of the book.

How Dan McRae Won Out. By Lillian E. Andrews. The Bible Institute Colportage Association, 826 N. La Salle Street, Chicago, Ill. 30 cents.

Turning aside for a time from somewhat "heavy" works on theology and science, it may be profitable to read something written in a more light-some mood. Yet this does not mean that this story is one of the frivolous kind. It is a good and uplifting tale, told in such smooth, fluent English that it almost reads itself. The Christian young men of the story are real Christians, manly and true, and have a chance to prove both their physical and moral courage. These are the kind of young Christians that we know about by direct acquaintance, and not the kind so often represented as weaklings or hypocrites in cynical books of fiction. Dan McRae and his pal won real victories—not of the fisticuff sort, but of the moral and religious order. Even the bad characters of the story, those that in conventional fiction would pass for "villains," are at last—but we must not spoil the plot of a good story by telling too much.

The Failure of Modernism. By John Horsch. The Bible Institute Colportage Association, 826 N. La Salle Street, Chicago.

Once begun, we read this book right through to the end. Its sub-title is, "A Reply to Harry Emerson Fosdick." It is written in the form of an "open letter." While the spirit of the writer is kindly, his criticisms cut like a rapier. Here is a statement of fact that all of us have noted: "It is safe to say that never in history was it so easy to win distinction in the theological realm as in our day. All that is needed is to deny the faith and open your mouth wide in denouncing it." How true that is! Many men of very mediocre talents have come into prominence — at least, have won newspaper notoriety—simply because they turned heretic and attacked the orthodox faith. There is scarcely a weak point in the Modernistic propaganda today which Mr. Horsch does not discover and expose in this book. He quotes from many other Modernists besides Dr. Fosdick, and thus gives what may be called a bird's-eye view of the whole situation. Clearly does he make the point that there is no consensus of view among the exponents of this cult, and for that reason they are unable to formulate a creed of their own, or form their own religious organization but must continue to play the cuckoo act by laying their eggs in evangelically built nests and insisting on their being brooded there. The evangelistic and missionary ineffectiveness of Modernism is laid bare. Mr. Horsch commands a fluent style that makes his book very readable.

Mrs. Mary's Go-Tell. By Mrs. S. R. Graham Clark. The Bible Institute Colportage Association, 826 N. La Salle Street, Chicago. 75 cents.

A good story, one of the worth-while class, ought to point a moral. Some people think that such a story is not a real work of art; or if a lesson is taught, it ought to be so disguised that the reader is led by guile to feel its influence. To such a proposition we can not assent. The honest and direct way is the best, if it can be done with skill and effectiveness. Well, this story is one of the honest kind. You know just what the author wants to teach; her *motif* is not held under cover. There are many good Christian characters in the story. They are of the real sort. Some of the leaders, and especially Mrs. Mary, organizes her class into a "Go-Tell" society whose main motto is to go and tell the good news of what Christ has done for one who is truly saved.

Studies in Criticism and Revelation. By Thomas Jollie Smith, A.M. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. $1.50.

The evangelical believer finds great joy in this book. It is most timely. Written in a clear, attractive style, with short, crisp sentences, the book almost reads itself. When it reached the present writer, and he got started on it, he laid aside all the other books piled on his desk, and—with only a few necessary interruptions—read it through from beginning to end. The author proves that a man may plow beneath the surface and deal with profound subjects, and yet write in a simple and engaging way.

We rejoice in the fact that throughout his work our author takes the evangelical position. He stands for Biblical and historical Christianity. He speaks right out, whether he pleases the critics or not. Expecting to be met with some scorn on the part of the Mod

ists, who always claim a monopoly of rning, he pursues his way undaunted. As read these pages, our heart burned within Here is a writer who has been "convert- who writes like a regenerated man, not nan who has been carried away by his own as of his profound wisdom and philosophy. ith him the Bible is fully inspired, not in a bal or "mechanical" way, as he puts it, but the vital way, by the operation of the Holy irit on the living, responsive souls of divine- selected prophets and apostles. The Bible not an evolution; it is a divine revelation.

e Lost Treasure of Umdilla. By Annie M. Barnes. Fleming H. Revell Company, New York and Chicago. $1.50.

And who is Umdilla? He is an African eftain, living far away in the hinterland of Dark Continent, who was once very cruel d vindictive, and who hated and persecuted Christians. If you want to know what his t treasure was and how he lost it and what ppened afterward, read this interesting ry. Not only is it interesting, filled with venture, but it also gives much information garding the tribes of Africa and the way ssionary work is carried on among them. is inspiring to know that, when Christiani- truly touches these dark people, it uplifts m, makes them noble and unselfish and ave. It removes the dreadful superstitious ar from their lives and fills their hearts with . What good news it is to their darkened nds to know that God is a God of love!

eocentric Theology: An Investigation of the Teachings of Dogmatic Principles. Dr. Erich Schaeder, Professor of Theology in Breslau, Germany. Vol. I. Third Revised and Enlarged Edition. A. Deichert'sche Verlagsbuchhandlung, Leipzig. Paper, 7.50 marks; Cloth, 10 marks.

From Rev. E. W. Hammer, Lynbrook, ng Island, we have received a scholarly view of this work. It is too long for in- rtion here, and so we give the substance of The work of Dr. Schaeder is a clear and nest criticism of various theological systems om Schleiermacher to K. Barth. Some of ese systems were what the author calls an- ropocentric—that is, they centered in man d his feeling of dependence and subjective periences, and did not begin with God and ake Him focal. Hence they are more or s one-sided and narrow. However, not all e authors here examined are guilty of this ror. Some of them are evangelical, and yet ntain some narrowing principles. Among the great theologians thus analyzed are Seeberg, Kaehler, Cremer, Ihmels and Heim. There is also a thorough discussion of Ritschl and his school. Our learned author desires to bring back theology to a theocentric basis, drawing its content from the Bible. The work demands careful consideration. Says Mr. Hammer: "It is not the empty noise of a great intellect, but the voice of a believing, thoughtful heart, endeavoring to do justice to a living faith in a living God."

How Shall We Teach the Gospel? Second edition revised and enlarged. By Emil Pfennigsdorf, Theol.D., Professor of Theology in the University of Bonn, Germany. A. Deichert'sche, Leipzig, Germany. Paper, 10 marks; Cloth, 12 marks.

According to Rev. E. W. Hammer, who has also examined and reviewed this book, it will be highly appreciated by all persons interested in religious education. It deals with teaching methods on the basis of psychology. "The presentation of the subject is fresh and vivid," says Mr. Hammer. Many practical examples are given to illustrate the material. The author favors the psychological method rather than Herbart's formal method. He thinks that in Christian countries the instruction should be Christian and not merely a vague kind of general religiousness. The whole psychical life of the youth should be touched and transformed by Christianity. The emphasis should not be one-sided. The aim should be to beget true, all-pervasive faith in Christ who is the center of the gospel. The author recognizes the work of some of our American scholars in the field of religious education. An outstanding feature of the work is the attempt—perhaps for the first time—"to derive a method of instruction from the gospel," correlated at the same time with the proved results of modern researches in child psychology. This great work, so thorough in its scholarship, is still based on the evangelical view of the Christian faith.

Additional Book Notes

It is indeed a pleasure to call attention to Dr. David J. Burrell's booklet, "Saul of Tarsus," published by the American Tract Society, 7 West 45th Street, New York City. Written in Dr. Burrell's fluent style and packed with refreshing thought, it makes attractive reading. What is known of the apostle while he was still Saul, the Pharisee, is graphically told, and then one's heart thrills

as the story of his marvellous transformation follows. The picture of the apostle here drawn is that given in the New Testament just as it is, not the Paul of the Modernists who manufacture him out of their own subjective prepossessions.

If you want to see a thing well done, get Dr. G. W. Ridout's brochure, "Dr. Fosdick Answered: An Expose of Christian Liberalism," just issued by Pentecostal Publishing Company, Louisville, Ky. It is brief and very much to the point. Its chief object is to indicate Dr. Fosdick's serious departures from the faith of the evangelical church. The price is probably 15 cents. While we are speaking of Dr. Ridout, we want to call attention again to his two fine, eye-opening booklets, "What is the Matter with Protestantism?" and "The Present Crisis in Methodism." Each, 15 cents.

"America's Crisis and its Cure," by Dr. John Wilmot Mahood (The Caxton Press, Cincinnati, Ohio), is a good strong presentation. The author certainly makes good his claim that America has reached a crisis, and that something must be done to stay her downward drifting. While he does not belittle all honest efforts to improve matters and prevent disaster, yet he does show clearly what is the only effective remedy and preventive. It is the therepeutics of the gospel honestly accepted and applied. The booklet may be secured from the author, 1114 Seventh Street, Santa Monica, California. Price, 25 cents; $18.00 per hundred.

The next booklet is one that warms the heart and helps to bring to it that fullness of joy which Christ desires to give to His people: "Rejoicing in the Lord: Notes on the Epistle to the Philippians," by B. B. Sutcliffe, published by the Bible Institute Colportage Association, 826 North La Salle Street, Chicago. Price, 35 cents. Get the book, assimilate its rich contents, and go rejoicing all the day. There is no need for gloom. This book, which draws its substance right from the divine Word, will tell you why and how.

With many honest folk a serious question today is, Can Christianity and evolution walk together amicably? If so, how? If not, why not? Well, this question is answered by Dr. James M. Gray, president of Moody Bible Institute, Chicago, in a tractate entitled, "Why a Christian Cannot be an Evolutionist?" There are a good many reasons, but Dr. Gray, to give point and pith to the issue, names three reasons: 1. The Christian must believe the Scriptures. But they record man supernatural events, and that is contrary t the fundamental doctrine of unbroken con tinuity which is fundamental in evolution; A Christian must believe in Christ; but Chris is a miracle, if He is the historic Christ, an that would make another break in the evolu tionary process; 3. A Christian must believ in redemption; but that involves anothe superhuman act. Dr. Gray's reasoning is ir resistible. The Bible Institute Colportag Association, Chicago. Price, 7 cents; pe dozen, 75 cents; per hundred, $5.50.

The same firm also issues Dr. Gray's new pamphlet, "Why Contend for the Faith? which is sold at the same prices as the preced ing. Dr. Gray is no advocate of the *laisse faire* doctrine. He is one of those useful me who know when to cry "Peace," and whe there is a call to buckle on the armor and g to war. Today "the faith once for all de livered" is attacked and imperiled; therefor it is the time to obey Jude's injunction t "contend earnestly." Dr. Gray shows wha "the faith" is, and then that it is worth de fending and upholding. He analyzes Jude admonition, and shows plainly that it is ap plicable to the present-day crisis.

A helpful booklet is Rev. Waehlte's "Josep and Christ," which shows Joseph was a beauti ful type of our Lord. Perhaps some peopl especially the liberalists, would say that the parallelisms are forced and fanciful; but tha does not follow, for God foreknows; and i His own way determines, the course of history and hence it would be easy for Him to choos the patriarchs of the Old Testament to b forerunners of the Son of God, who was t come in the fullness of time to fulfill all type and shadows. The book may be gotten fro the author, Mulino, Oregon, for 10 cents. A sermon like this would stick well in th memory.

* * *

We are often told that scientific statement are facts every man can know for himself, bu that truths of religion must be taken on an other's word. The real truth is just the re verse; scientific facts must be taken on faith i the scientist for the ordinary man has no in struments nor opportunity to verify them fo himself; while facts of religion, conversion the spirit's indwelling and fellowship wit God every man can experience. Every ma can know them with absolute assurance.—*D Ralph Sockerman.*

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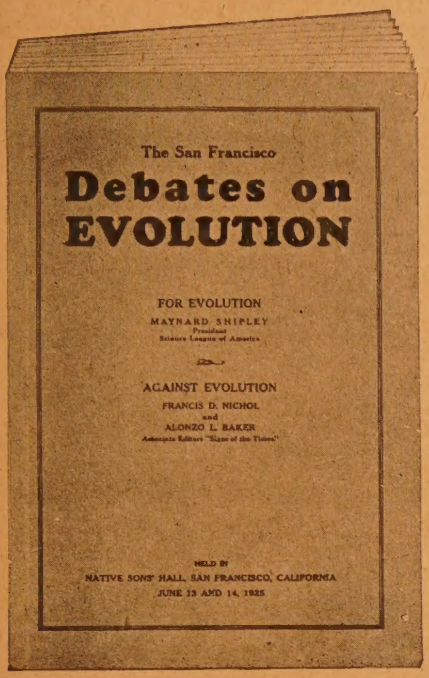

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